He is commonly known by the name *Manmatha*, மன்மதன். His five arrows, மன்மதன்கணைகள், are,

1. The small lotus or Nymyhæa-alba (அல்லி) which causes confusion or distraction of mind, and terminates in the privation of every power, excepting that of thinking and speech.

2. The champaga (செண்பகம்) which causes sensual desire, and terminates in hot breathing and weeping.

3. The asoga tree (அசோகு) which causes possession, and terminates in lassitude, grief, and aversion to food.

4. The jasmine (முல்லை) which causes great heat, and terminates in intoxication of sensual desire.

5. The blue flower (நீலம்) which causes intention, or eagerness of mind, and terminates in death.

Kamalá, கமலம், the lotus, a name of Lakshmí, கமலை.

Kamadenu, காமதேனு, the boon granting cow, produced at the churning of the ocean. This animal is invoked to obtain favors from the Deities who are supplicated to assume her form to bestow them. —*As: Res. Vol.* vii.

Kansa, கஞ்சன், a king of Mathura, the maternal uncle of Krishna, who ordered the children of his sister to be put to death immediately they were born, in consequence of a prediction that he would be dethroned and slain by one of them. Krishna escaped and afterwards slew him.

Kapila, கபிலர், a Rishi, the founder of the Sankhya system of philosophy (கபிலம்).—See *Sastra.*

Karte-keya, கார்த்திகேயன், the younger son of Siva; the god of war. In the south he is commonly known as Subramanian, சுப்பிரமணி யன் (*i. e.* a bright or shining gem or diamond). He is also known as *kanda*, கந்தன். He is sometimes represented with one face, and sometimes with six சண்முகன், ஆறுமுகன், and rides on a peacock. His wives are *Valliammai*, and *Devánai.* There are six places (ஸ்தலம்), celebrated for his worship, viz.:

1. Tiruparankundram, திருப்பரங்குன்றம், *Scanda* Malai near Madura.
2. Tiruchandoor, திருச்செந்தூர், on the coast of Tinnevelly.
3. Palany, பழனி, the mountain near Madura.
4. Tiruvéragam, திருவேரகம்.
5. All hills and hilly country (குன்று).
6. Alagar malai, சோலைமலை, near Madura.

Kasi, காசி, Benares, the sacred city, to which it is said no city is equal
Kátchi, காட்சி, appearance, manifestation, revelation.
Kâya, காயம், the body.
Kaya-siddhi, காயசித்தி, corporeal perfection, which is supposed to be attained by religious austerities.
Kinnarar, கின்னரர், celestial choristers having horses' heads.
Klésa, கிலேசம், affliction of the soul.
Kósha, கோசம்.—See *Punja Kósha*.
Krishna, கிருஷ்ணன் (black), the most celebrated form of Vishnu or rather Vishnu himself. He is distinct from the ten Avatars, being identified with the deity. He is the shepherd Apollo of the Hindus, and is represented as sporting with the *Gopias* or milk maids, and with his flute like that of Orpheus putting in motion shepherds, the nymphs, the birds, beasts, and even trees. He is said to have crushed the head of a monstrous serpent. His mistress was *Radha*, and his principal wife Rukmani. He was born in Mathura of Vàsudeva and Devaki. (See *Kansa*.) His character is so well known that every abandoned profligate is called a Krishna!
Kriya, கிரியை, works, action, devotion.
Kshetrajna, க்ஷேத்திரக்கிஞன், embodied spirit.
Kubéra kuvéra, குபேரன், the god of wealth, the Hindu Plutus and the regent of the North He was the son of Viswasrava and the brother of Rávana. He is supposed to live in a palace called Alaka, or to be borne in an aerial car called Pushpaka. His Sakti or wife is *Kuberi*.
Kumára, குமாரன், குமாரன், a son, a name of Kartikeya.
Kumbaka, கும்பகம், suppression of breath.
Kunti, குந்திதேவி, the mother of the Pandus.
Kusa or Darbha, குசம், தருப்பை, the Poa cynosuroides or grass burnt at sacrifices and offerings to deceased ancestors.
Kuthasta, கூடஸ்தர், the spirit, the soul, the head or chief, elementary matter; (from *Kuda* fixed, and *Sya*, what remains.

In the 15th Lecture of the *Gita*, 16th verse, this word occurs.—

ద్వావిమౌ పురుషౌ లోకే క్షరశ్చాక్షర ఏవ చ।
క్షరస్సర్వాణి భూతాని కూటస్థోక్షర ఉచ్యతే॥

There are two kinds of *Purush* in the world, the one corruptible, the other incorruptible. The corruptible *Purush*, is the body

of all things in nature; the incorruptible is called *Ruthasta,* or he who standeth on the pinnacle.

On this word, Wilkins, in a note remarks—"He who stands on a pinnacle. The divine essence, which, according to the opinion of some of the Hindu philosophers, is without quality, and sitteth aloof inactive."

Schlegel in his Latin translation renders *Purush, genius;* and gives as the meaning of *Kuthasta* he who standeth on the pinnacle, *in fastigio collocatus.* Humboldt makes the Purush to mean the *Godhead.*

In the Tamil version of the Gita this passage is amplified, and runs into two verses.

> மருவுகின்ற இவ்வுலகின் மாய்ந்தவே,
> யுருவமாக முன் புடைய தொன்றுமே,
> யருவ மொன்றிலா தழிவ தின்மையே,
> குருவ தின்ற தோர் குறியி லின்பமே.

In this enchanting world there are two things, one has a form and is perishable; the other is immaterial and imperishable. This (the latter) is incomparable, formless, and ever blessed (happy).

> மொழிசெய் கின்ற விவ் விரண்டு முற்றவே,
> விழியி னுறுற நோக்கின் மெய்ப்பிமையே,
> யழியா தாக்கையிங் கழிவு பாடிலா,
> தொழிவ தென்னெனி லுயிரொடு கின்றதே.

If we consider well the above-mentioned two things, the body visible to the eyes is perishable; and if you ask what is that which is imperishable and passionless! It is the *Spirit* (உயிர்).

பிரபஞ்சவிகாரந் தன்னிடத்தில் தோன்றித் தன்னிடத்தில் லயமா னாலுந் தான் நிர்விகாரமானவரோ கூடஸ்தர்.

கூடஸ்தநாமம் (names of *Ruthasta*) *விகவாதி சேத்திரய அதிஷ்டான சைதன்னியம், அந்தரியாமி, அநசக்தசத்தரு, சந்தாரத்தன், அவிச்சின்ன சேவன், பரமார்த்திகன், துரியன், ஞானாத்மா, அவமியபதலட்சியார்த்தன்.*

Lakshmi, இலட்சுமி, the sea-born goddess of beauty and prosperity, the wife of Vishnu. She is the Hindu (Ceres or goddess of abundance (the Venus of the Greeks).

Lanka, இலங்கை, the island of Ceylon, where the war between Ráma and Rávana took place.

Laya, லயம், dissolution, distruction.

Linga, லிங்கம், the symbol of Siva (the Phallic emblem of the Greeks), worshipped by the Saivas. The cup or circle from which the Linga rises is called *Argha ;* its outer edge or rim is the Zóni. The Linga and Zóni are personifications of the male and female form, or the two active principles of life. The Zóni or symbol of female energy is worshipped by the *Sactis.* About 50 miles South of Tanjore is a celebrated temple dedicated to the Linga and Zóni called *Avadyar Covil,* ஆவுடையார்கோவில். The Lingaets (இலிங்கதாரிகள்), wear the Linga on their breasts. (See Jangam); the Pancha Linga, பஞ்சலிங்கம், are the imaginary forms, of the five elements. 1. the Lingam of earth, worshipped at Kancheveram (பிருதிவிலிங்கம்). 2. The Lingam of water, worshipped at Tiravanakaval (அப்புலிங்கம்). 3. The Lingam of fire, worshipped at Terunámalai (தேயுலிங்கம்). 4. The Lingam of wind, worshipped at Cálastry (வாயுலிங்கம்). 5. The Lingam of ether, worshipped at Chillambram (ஆகாயலிங்கம்).

Loka, உலகு, உலகம், the world. The three worlds, 1. பூமி, the earth ; 2. அந்தரம், the etherial region ; 3. சுவர்க்கம், heaven. Another division is பூலோகம், the earth, பரலோகம், heaven, and பாதாளம், the abyss or hell. There are also 14 worlds mentioned, seven upper worlds, மேலுலகம், and seven lower worlds, கீழுலகம். The sun is called உலகநேத்திரன், the eye of the world. " *Bhuvarloka,* the space between the earth and the sun ; Swerloka, is the heaven of Indra between the sun and the polar star ; Maharloka, the abode of Bhrigu and other Rishis : during the conflagration of these lower worlds the saints ascend to the next, or *Janarloka,* the abode of Brahmas sons ; above this is the *Tapaloka,* where the deities called Vairagis reside ; the seventh world *Sattyaloka,* is the abode of Brahma, and translation to this world exempts beings from further birth "

Lokáitha, உலகாயதம், the system of atheistical philosophy. See *Samya,* and Sastra.

Maha Balí. See Balí.

Maha-Bharat, மகாபாரதம், a gigantic epic poem composed by Krishna Dwaipayana Vyasa; supposed to be 4000 years old. It relates the misfortunes of a race of kings descended from the great *Bharata,* who was banished from the city of Histinapura, and wandered about for a along time in misery ; but at length by the assistance of Krishna, became victorious at Karukshetra, and

again happy. The Bhagavat Gita is an episode of the Maha-Bharata. See *Ramayana.*

Maha Pralaya, மகாபிரளயம், the grand consummation of all things, the complete destruction of the universe.

Maha Vakía, மகாவாக்கியம், select passages from the Vedas or Upanishads. ஜீவேசுரபேத நிவர்த்தி, பூர்வமாகிய அருத்தங்களைத் தெரிவிக்கிற வாக்கியம்.

Mahat, மகத்து, intellect, first production of Pradhana, literally *the great.* "Mahat, the great principle, is so termed from being the first of the created principles, and from its extension being greater than that of the rest."—*V. Purana, Note* 14.

"In the Sankhya system Mahat or Buddhi is intelligence or the great one, the first production of nature, increate, prolific; being itself productive of other principles. It is identified by the Mythological Sankhyas with the Hindu triad of gods." "The great principle is produced from modified nature, and becomes distinctly known as three gods, through the influence of the three qualities of goodness, foulness, and darkness, being one person and three gods (Eká, *Murtis, traya, Dévah*), namely, Brahma, Vishnu and Maheswara. In the aggregate it is the Deity; but distributively, it appertains to individual beings."—*Colebrooke* I. 242.

"மகத்து, தன்னினும் அதிகமான வஸ்துவில்லாதவர்."

Mamatha, மமதா, எனது, mineness.—(*Meum.*)

Manas, மனசு, மனம், mind, sign of Mahat, an organ of action and of perception and action. The heart, the will, the seat of desire and consciousness.

"Manas is that which considers the consequences of acts to all creatures, and provides for their happiness."—*V. Purana*, 14.

Mind serving both for sense and action, is an organ by affinity, being cognate with the other organs of sense and action. *Sankhya*, Colebrooke. இச்சா சொரூபம், மனதின்வடிவு இருவகை, செடவடிவு, சித்துவடிவு, மறுபேதம், (2.) சங்கற்பம், விகற்பம்.

Mánasa, மானசம், the mind, thought; a lake in the Himalaya Mountains, a lake in the world of Brahma; the goddess of snakes.

Mandhara, மந்தரமலை, the mountain used by the gods in churning the ocean.

Mangala, மங்கலன், the planet Mars, his vehicle is a ram.

Manmata, மன்மதம், the god of love (literally, he who grieves the mind). See *Kama.*

Mantra மந்திரம் from matri to mutter, or advise secretly ; prayers, a section of the Vedas, a mystical verse ; மந்திரிக்கிறது, is to recite mystic forms or enchantments.

Manu, மநு, the legislator, the son of Brahma, or a personification of Brahma himself. In every *Kalpa*, or interval from creation to creation, there are 14 successive Manus presiding over the universe for the period of a *Manwantara* respectively.

Manwantara, மநுமந்திரம், the reign of Manu, a period equal to 71 ages of the gods, or 306,720,000 years of mortals.

Matha, மதம், a religious sect, a mode of credence. See *Samya*.

Mauna, மௌனம், silence, taciturnity.

Máyá, மாயை, " philosophical illusion, idealism, unreality of all worldly existence ; personified in mythology as a female, the consort of Brahma, and the immediate and active cause of creation."—*Wilson's Sanscrit Dicty.*

" Personified active will of the creator" " she (that desire) was the energy of the Supreme, who was contemplating (the uncreated world) ; and by her whose name is Máyá, the Lord made the universe." This which was at first a mere poetical personification of the Divine will, came in such works as the Bhagavata, to denote a female divinity, co-equal and co-eternal with the first cause. It may be doubted if the Vedas authorize such a mystification, and no very decided vestige of it occurs in the Vishnu Purana.—*V. P.* 21.

" The notion that the versatile world is an illusion (*Maya*), that all which passes to the apprehension of the waking individual is but a phantasy presented to his imagination, and every seeming thing is unreal and all is visionary, does not appear to be the doctrine of the text of the Vedánta. I have remarked nothing which countenances it in the *Sutras* of *Vyasa*, nor in the gloss of *Sancara*, but much concerning it in the minor commentaries. I take it to be no tenet of the original *Vedantic* philosophy, but of another branch, from which later writers have borrowed it, and have intermixed and confounded the two systems. The doctrine of the Vedanta is complete and consistent, without this graft of a later growth."—*Colebrooke* I. 377.

Col. Vanskennedy differs from Colebrooke, and takes a different and perhaps a clearer view of the subject. He maintains that Ve-

Nandi, நந்தி, the sacred bull, the vehicle of Siva; from which Siva is called *Nandiswara*. நந்தீசுரர்.

Nairirta, நிருதி, the regent of the South west quarter.

Nará, நரன், man individually or generally. The divine imperishable spirit pervading the universe, water, the first product of *Nara*, *Narayana*, he who moves on the water, *Vishnu*.

Nárada, நாரதன், the inventor of the *Vina*, and god of music, a son of Brahma and Saraswati (Mercury).

Naraka, நரகம், generally the hell of the Hindus; especially the hell or region of spirits.

Narasingha-avatara, நரசிங்க அவதாரம். See *Vishnu*.

Náráyana, நாராயணன், this appellation like *Iswara*, is claimed by the followers of the three principal deities although chiefly applied to Brahma as Creator. Narayana is the spirit of the supreme God. Nárayani is his *Sacti* or wife. Vishnu is principally called Narayana, in which character he is fabled to be sleeping on the serpent *Shesha*, or *Ananta*, on the waters of eternity, and causing the creation of the world. See *Genesis* i. 2.

Nastica, நாஸ்திகன், an atheist, Bauddhas are thus designated, or any one who denies the divine authority of the Vedas, or doubts the legends of the Puranas.

Natha, நாதன், கர்த்தன், Lord, master.

Natta, நாட்டம், aim, appearance, of which there are two, உண்ணாட்டம், internal, and புறநாட்டம், external appearance.

Navaratri, நவராத்திரி. See *Dasara*.

Nilakantha, நீலகண்டன், a name of Siva, from his having a blue throat, caused by drinking the poison produced at the churning of the ocean.

Nirvana, நிருவாணம், nakedness, liberation.

Niti, நீதி (from *ni*, to guide or gain), justice, morality, obligation.

Nitya, நித்தியம், " eternal, uniform, not liable to increase or diminution. One of the attributes of *Pradhana*.

Nivárana, நிவாரணம், absolution, expiation.

Nivedya, நிவேத்தியம், an oblation, an offering of eatables presented to a deity.

Niyamá, நியமம், duties, religious observance, devotion assisted by ceremonial purification.

Nóñbu, நோன்பு, penance, fasting.

Nyâya, நியாயம், justice, reason, propriety, right, equity, a rule, a precept of morality, a particular class of doctrine.

Om, ஓம், the mystic name of the deity, prefacing all the prayers and most of the writings of the Hindus; forbidden to be pronounced but in silence. It is a syllable formed of the letter *a* (அ) *u* (உ) and *m* (ம்), standing respectively for Vishnu, Siva, and Brahma; it therefore implies the Hindu *Triad*, and express *the three in one*. The *Vaishnavas*, explain it as a collective enunciation of their deity: They say *a* expresses Vishnu, *u* his bride, and *m* their joint worshipper. In some of the Saiva books these three letters are changed into the three vowel consonants சிவய; சி signifying *happiness* (சிவம்), வ *grace* (அருள்) and ய *life* (சீவன்). It is also supposed to imply the three Vedas, the three states of human nature, and the three divisions of the universe.

The *Om*, is also supposed to refer to the Vedic *Aditi*, *Varuna*, and *Mitra*, metaphysically combined into the *Avam*, or entity. *Om* or *Avam*, is an antiquated form of *Ayam*, *i. e. that one*, or *He*.

There may be some connection between ஓம், and especially சிவய, and the most sacred and inalienable name *Jehovah*, which is supposed to have lost its ancient pronunciation.

The following remarks are from the pen of *Ram Mohun Roy*. *Om* implies the being on whom all objects, either visible or invisible, depend for their formation, continuance, and change." The term *Om* bears a striking similarity both in sound and application, to the participle ων, of the verb ειμι, *to be* in Greek; and it is therefore not very improbable that one might have had its origin from the other. As to the similarity in sound, it is too obvious to require illustration, and a reference to the Septuagint will show that ων like *Om*, is applied to Jehovah, the ever-existing God. Exodus iii. 14. εγω ειμι ο ων ο ων απεσταλκε με προς υμας, *I am that I am—I am* hath sent me unto you."

Padma, பத்மம், the lotus, *Padman*, பத்மன், an epithet of Brahma from dwelling in a lotus flower. *Padmanaban*, பத்மநாபன், an epithet of Vishnu, "the lotus navelled," from a symbol relative to the work of creation. பத்மை, an epithet of *Laschmi*, and *Káli*.

Pancha-gantha, பஞ்சகந்தம், five characteristics in the Jaina system, viz., உருவம், வேதனை, குறிப்பு, பாவனை, விஞ்ஞானம்.

Panchagávya, பஞ்சகவ்வியம், the five articles derived from the cow,

viz., milk, curds, butter, urine, and dung, considered sacred and used in purification.

Pancha-kosha, பஞ்சகோசம், "the five sheaths supposed to invest the soul, or the *Annamaya Kosha*, that supported by food, the gross form; the *Prânamaya Kosha*, the organs of action; the *Manómaya Kosha*, the organs of perception, with the *Manas* or mind; the *Vijnana maya*, the same with *Buddhi*, or intellect; and the *Anandamaya*, consisting of the elements of identity and wisdom."—*Wilson's Sans. Dicty.* (See *Rottler's Tamil Dict.* II. 187.)

Pancha-maha-ayikya, பஞ்சமகாயிக்கியம், the five special sacrifices or oblations, that is,

1. Reciting the Vedas; 2. the *homa*, or oblation by fire; 3. sacrifices to *Kali*, and other demons; 4. oblation of *Derbha* grass to ancestors; 5. hospitality, or feeding of the poor. See *Ellis' Cural* 137.

Pancha-maha-pathaka, பஞ்சமாபாதகம், the five capital vices, viz. கொலை, murder; களவு, theft; கள், intoxicating drinks; காமம், lust; and பொய், falsehood.

Pancha-sudhi, பஞ்சசுத்தி, the five kinds of purification, practised among the Saivas, viz., 1. தேகசுத்தி, purification of the body by washing; 2. ஆத்துமசுத்தி, purification of the soul by prayer; 3. திரவியசுத்தி, ceremonial purification of sacred vessels; 4. இலிங்கசுத்தி, the purification and adorning of the emblem of Siva, the *Linga*, and 5. மந்திரசுத்தி, the final purification by mentally repeating the mystic *Om* and the five lettered நமசிவாய, salutation to Siva. See *Rottler's Tamil Dicty.* II. 330.

Pancha-tantra, பஞ்சதந்திரம், the five devices, the subjects of the celebrated book of fables, viz. 1. மித்திரபேதம், separation of friends; 2. சுகிர்லாபம், advantage of friendship; 3. சந்திவிக்கிரகம், simulated friendship; 4. அர்த்தநாசம், loss, or damage of possession, and 5. அசம்பிரேக்ஷியம், hasty conclusion without due inquiry.

Panchâtchara, பஞ்சாக்ஷரம், the five mysterious letters, a Saiva formula, viz., ந, ம, சி, வா, ய. See *Om.*

Panchavasta, பஞ்சாவஸ்தை. See *Avasta.*

Panchayuta, பஞ்சாயுதம், the five weapons or insignia of Vishnu, viz., 1. சக்கரம், a round missile; 2. தனுசு, a bow; 3. வாள், a sword; 4. தண்டு, a club; and 5. சங்கு, a conch.

Panchikarna, பஞ்சீகரணம், "the operation of the five elements in

the human body; by the varied union of which, according to the *Tutwa* system, different operations or acts, of mental faculties, or corporeal powers, are considered to be effected."

Pándu, பாண்டு (pale colour, jaundice); the famous king of the *Kurus*, the reported father of the five *Pandavas*, பஞ்சபாண்டவர், viz., Yudhishthira, Bhima, Arjuna, Nakula, and Sahadeva. "These in poetical language are said to have been the sons of gods, Yudhishthira being the son of Dharma or justice; Bhima of Vayu or the wind; Arjuna of Indra or the firmament; and the other two who were twins, of the Aswinikumaras, the twin physicians of the gods. These five brethren were famous for valour, but particularly Arjuna, who was the friend of Krishna. Yudhishthira was also remarkable for truth and equity; and Bhima for strength. The battle between them and Duryodhan, and their conquest, and possession of Kurkshetra, are circumstantially related in the *Mahábharat*.

Para, பரம், distant, best, excellent, the first, heaven, beatitude, God.

Pará, பரா, supremacy, liberation.

Parápara, பராபரம், "best and worst, prior and posterior in front and behind. A Guru of an intermediate class, a term applied in the Tantras to Durga."—*Wilson's Sanscrit Dicty.*

"*Para* means supreme, infinite, A para the further bank or limit, *i. e.* the world or existence. The Brahma that is without form may be Para or A para."—*V. Purana*, 113, 654.

ஆதியந்தமில்லாத காலந்தன்னில்,
அநாதியாய் நின்றதே பரமென்றாகும்.

"That which was from all eternity, without beginning and without end, is called *Param.*"

The Editor of Rottler's Tamil Dictionary observes, "பராபரம், *the Supreme Being*: the usual derivation of this word is from பரம், the ம் is elided into அபரம், the two short letters being united by *Sandhi*, into பராபரம், the beginning and the end τὸ Α καὶ τὸ Ω; another derivation is from a Sanscrit superlative பராத்பரம், the most high, or supreme, பராபரன், the same as கடவுள், God. This word with a masculine termination, has the prevailing usage among Christians, but the best Tamil authorities sanction the usage of the neuter பராபரம், which leaves no idea of a *Sakti*, or female energy, or negative power. Besides பராபரன், is not,

a fit rendering for Θεος, but best expresses the idea of the *eternal*, or the most High."

The signification of பராபரன், as combining Siva and Parvati is only of Saiva usage, and the interpretation is only by way of accommodation (உபசார அருத்தம்). The first Tranquebar version of the Tamil Scriptures has சருவேசுரன், *the Lord of the Universe*, a term in common use amongst the Romanists.

Paramánu, பரமாணு, an atom, the invisible base of all aggregate bodies.

Paramártha, பரமார்த்தம், " the great object or end of life, true wisdom or truth, knowledge of the real and universal nature of soul." —*V. Purana*, 251.

Paramátma, பரமாத்மா, the Supreme Being, considered as the soul of the universal.

Parameshti, பரமேஷ்டி, or Prajapaty, பிரஜாபதி, names of the Supreme Deity.

Parameswara, பரமேசுரன், the heavenly Lord, an epithet of the Divine Being, common to all classes. See *Iswara*.

Parasaráma, பரசுராமர், the sixth Avatara of Vishnu. See *Vishnu*.

Parásatti, பராசத்தி, the female energy of Siva. (See a note on this word by the Editor of Rottler's Tamil Dicty.)

Párvaty, பார்வதி, the mountain goddess, the daughter of Daksha. See *Durga and Kali*.

Pashanda, பாஷண்டம், heresy, heterodoxy.

Pashu-pathi-pása, பசுபதிபாசம், a technical expression among the Saivas to indicate *life*, *God*, and *illusive* power. *Pasu* means "an animal, a goat, a sacrifice. The Divine soul of the universe, *Pasupásam*, the bondage of the soul.

Pathala, பாதாளம், the lower or infernal regions.

Pathavi, பதவி, beatitude, bliss, of which four kinds are enumerated, viz.:

1. சாலோகம், being in heaven where God dwells.
2. சாமீபம், being near to God.
3. சாரூபம், being like unto God.
4. சாயுச்சியம், being one with God.

Pattu or Partu, பற்று, the passions, affections, desire, love ; of which there are two, புறப்பற்று, external and அகப்பற்று, internal affections.

Pitris, பிதிர்க்கள், ancestors, fathers, patriarchs.

Pradhâna, பிரதானம், "nature, matter, the natural state of any thing or the cause of the material world. The Supreme God. Intellect, understanding—chief, principal."—*Wilson's Sanscrit Dicty.*

"That *chief principle* (*Pradhana*) which is the indiscrete cause, is called by the sages also *nature* (*Prakriti*); it is subtile, uniform, and comprehends what is and what is not (or both causes and effects); is durable, self-sustained, illimitable, undecaying, and stable; devoid of sound or touch; and possessing neither colour nor form; endowed with the three qualities (in equilibrium); the mother of the world; without beginning; and that into which all that is produced is resolved." "*V. Pur.*" 10. On this Professor Wilson, in a note, remarks: "The attributes of Pradhana (the chief principle or element) here specifies, conform generally to those ascribed to it by the Sankhya philosophy, although some of them are incompatible with its origin from a first cause. In the Sankhya this incongruity does not occur, for there Pradhana is independent, and co-ordinate with primary spirit. The Puranas give rise to the inconsistency by a lax use of both philosophical and pantheistical expressions. Pradhana when unmodified, is according to the Sankhyas and Pauranics, nothing more than the three qualities in equilibrio, or goodness, foulness, and darkness neutralising each other. Time (Kala,) which is where every thing else is not; and which at the end of a certain interval, unites Pradhana, and Purush, and produces creation. According to the Orphic triad of the co-operation of the three principles in creation, viz., Phanes or Eros, is the Hindu spirit or Purusha; Chaos, matter or Pradhana; and Chronos, Kala, time."

The Vedantists are at variance with the Sankhyas about Pradhana being the material cause of the universe. It is said he (Brahma) wished to be many and prolific, and became manifold. Therefore he is a sentient rational being, not insensible as the Prakrit (nature) or Pradhana, (matter) of Kapila is affirmed to be. See *Prahriti* and *Purusha*.

Prahalada, பிரகலாதன், a virtuous prince, the son of the Demon Hiranyakasiapa, and a devotee of Vishnu.

Prajápati, பிரஜாபதி, a name of Brahma. The epithet common to the ten divine personages, who were first created by Brahma.

Pralaya, பிரளயம், **dissolution. The end of a Kalpa, or destruction of the world. The absorption of all things into Brahma.**

Prajna, பிரஞ்ஞை, **sign of Mahat. Intelligent soul. Is that by which the properties of things is known.**

பிரஞ்ஞையே ஞானம், ஞானமேபிரமம்.

Intellect is wisdom, and wisdom is Brahm.

Prakriti, பிரகிருதி, same as Pradhana ; nature, matter, " the unborn, sempiternal nature." In the Sankhya system Prakriti or Múla-prakriti (மூலப்பிரகிருதி) (nature) is the root or plastic origin of all : it is termed *Pradhana,* the chief one, the universal material cause ; it is identified by the cosmogony of the Puranas with *Maya* or illusion, and by Mythologists, with Brahmi the Sukti or female energy of Brahma. It is productive, but no production. The Vedantis deny this. (See *Pradhana, Purush* and *Vikriti.*)

Prana, பிராணம், breath, inspiration, vital actions. The Vedantists allege that Prana is Brahm, and that it is absorbed into Brahm during profound sleep while a man sleeps without dreaming that his soul is with Brahm.

Pranava, பிரணவம், the mystical name of the Deity, or syllable *Om,* which see.

Pránáyama, பிராணாயாமம், breathing in a peculiar way through the nostrils, during the mental recitation of the names or attributes of some Deity.

Prapanchá, பிரபஞ்சம், extent, expanse, the world, error, illusion.

Prasáda, பிரசாதம், favour, grace.

Pratibimba, பிரதிபிம்பம், reflection.

Pratijna, பிரதிக்கினை, promise, resolution.

Prayaschitta, பிராயச்சித்தம், expiation, penance, punishment for a crime committed ; a ceremony performed on restoring one who has forfeited the privileges of caste.

Prarthana, பிரார்த்தனை, request, prayer, an offering, a vow.

Prithivi, பிரிதிவி, the earth, the goddess of the earth (Ceres).

Procshna, புரோட்சணம், sprinkling with water.

Púja, பூசை, worship, honour, service, festival.

Pulasthya, புலஸ்தியன், one of the nine Brahmadikas, the father of Kubéra and Ravana.

Puman, or Pumas, புமான், a man, a male. See *Purusha.*

Punnya, புண்ணியம், virtue, moral merit, holiness, charity.

Punarjanma, புனர்ஜன்மம், former birth, transmigration.

Puraka, பூரகம், inspiration, the breath inhaled.

Purana, புராணம், a book of Hindu cosmogony, history, and mythology, supposed to be compiled or composed by Vyasa; eighteen are recognised (அஷ்டாதசபுராணம்). There are also eighteen *Upapuránas*, each Purána should treat of five topics especially, viz., the creation, the destruction, and renovation of worlds; the genealogy of gods and heroes; the reigns of the manus, and the transactions of their descendants. They are evidently derived from the same religious system as the Ramayana and Mahabharata. (See *Wilson's Preface to the Vishnu Purána).*

Purusha, புருஷன், a man, a male, the soul, the Supreme Being, Life, Spirit.

According to the Sankhyas "Purusha, Pumas, or Atman, is neither produced nor productive. It is multitudinous, individual, sensitive, eternal, unalterable, immaterial."

According to the Patanjali school, Purusha is Iswara; and according to the Vedanta he is Brahm. "Purusha is the soul reposing in body."

"Purusha (spirit) is the first-born of the Supreme; next proceeds two other forms, the discrete and the indiscrete; and Kala (time) was the last. These four, Pradhana (primary or crude matter) Purusha (spirit) Vyakta (visible substance) and Kala (time) the wise consider to be the pure and supreme condition of Vishnu."—*V. Purana*, 9.

Purushóttma, is the excellent or supreme spirit. (புருஷோத்தமா.)

Pylliár, பிள்ளையார். See *Ganapati.*

Raja-guna, இராஜகுணம், the second property of humanity, the quality of passion.

Rádha, இராதை, the mistress of Krishna.

Raghava, இராகவன், a name of Rama Chandra.

Rakshasa, இராட்சதன், a giant, an evil spirit, divided into three classes.

Ráma, இராமன், "a common name to three incarnations of Vishnu; as *Parasurama*, the son of Muni Jamadagni born at the commencement of the second age or *Trita Yug*, for the purpose of punishing the tyrannical kings of the *Kshetriya* race; *Ramachandra*, the son of Dasaratha, king of Oude, born at the close of

the second age, to destroy the demons who infested the earth, and especially Ravana the Daitya sovereign of Ceylon; and *Balaráma*, the son of Rohini, born at the end of the third age (*Dwapar*). —*Wilson's Sanscrit Dictionary.*

Ramayána, இராமாயணம், the Purana, or epic poem that records the adventures of *Ramachandra*, written by the poet *Valmiki*, and translated into Tamil by *Kamban*. It narrates the banishment of Rama of Ayodhya; his wanderings in the Peninsula; the seizure of his wife by the giant Rávana, ruler of Ceylon; the miraculous conquest of the island, the recovery of Sita his wife; and the restoration of Ráma to the empire of his ancestors.

"The story of the Ramayana and Mahabharata turns wholly upon the doctrine of incarnations, all the chief dramatics personæ of the poems being impersonations of gods and demi-gods and celestial spirits. The ritual appears to be that of the Vedas, and it may be doubted if any allusion to image worship occurs; but the doctrine of propitiation by penance and praise prevails throughout, and Vishnu and Siva are the special objects of panegyric and invocation."—*Wilson's Preface to V. Purana.*

These two poems may be compared to the Iliad and Odyssey of the Greeks.

Rambhi, அரம்பை, Lakshmi, the sea born Venus.

Rasa, இரசம், இரசனை, "flavour, taste, sentiment; nine sentiments are usually enumerated. viz., *Sringára* love, *Hasya*, mirth; *Karana*, tenderness; *Rauda*, anger; *Vira*, heroism; *Bhayanaka*, terror; *Vibhasta*, disgust; *Adbhuta*, surprise; *Sánta*, tranquility or content, or *Vatsalya*; paternal tenderness is sometimes considered as the ninth."—*Wilson's Sanscrit Dicty.*

நவரசம், சிங்காரம், பெருநகை, கருணை, இரௌத்திரம், வீரியம், பயம், அருவருப்பு, அற்புதம், சாந்தம்.

Rati, இரதி, wife of Manmata (Psyche or Venus), passion, desire, lust.

Raváua, இராவணன், a powerful Asura the sovereign of Lanka, destroyed by Rama.

Rfchaka, ரேசகம், expiration.

Rig. See Veda.

Rishi, இருஷி முனி, a sage or saint, a prophet. They are seven in number children of the Manus, the offspring, of the Brahmadias, viz. Kasyapa, Atri, Vashista, Viswamitra, Gautama, Jamadagni,

and Bhenadwaja. 2. They are Astronomically, the husbands of the six Pleiades, or according to another list Agastya, Angirasa, Gautama, Rasyapa, Palasthya, Maukandrya, and Vasishta. There is also another list of 31. (See *Rottler* IV. 103.)

Rohini, உரோகிணி, one of the daughters of Daksha, and the favourite wife of Soma or Chandra. The mother of Balarama.

Rudra, உருத்திரன், the god of tempests, one of the vedic gods; applied at a later period to Siva in his destroying character. His Sakti is Rudami.

Rukmani, உருக்குமணி, the wife of Krishna, an incarnation of Lakshimi.

Sabda, சப்தம், சத்தம், Sound, the Mimansakas declare *Sabda* to be eternal and universal.

Sakti, சத்தி, சக்தி, power, energy, of which *three* and *five* are enumerated. The *three* are, 1. இச்சாசத்தி, the power of affection which is friendly to life; 2. ஞானசத்தி, the power of the knowledge of good and evil; 3. கிரியாசத்தி, the power of creating worlds. The *five* powers are. 1. சிற்சத்தி, knowledge; 2. பராசத்தி, vital operation; 3. இச்சாசத்தி, the combination of the five elements; 4. ஞானசத்தி, the power of perception; 5. கிரியாசத்தி, skill or power to perform a thing.

The female energy or symbol (wife of Siva), worshipped either literally or figuratively by a sect called Sáktas, சாத்தேயம், a profligate set.

Salagrama, சாலக்கிராமம், a stone of a circular form, and of a yellow colour, considered sacred to Vishnu, and worshipped.

Sama-Veda, சாமவேதம், the third of the four Vedas, the prayers of which composed in metre, are always sung or chanted. See *Veda.*

Samádhi, சமாதி, deep and devout meditation, restraining the senses and confining the mind to contemplation.

Samaya, சமயம், a sect or body of men, who have a particular way of worship, six general religious sects are enumerated, viz. 1. உலகாயதம், Atheists; 2. புத்தம், Bouddhas; 3. சமணம், Jainas; 4. மீமாஞ்சை, Mimansas; 5. பஞ்சராத்திரம், a class of Vaishnavas, and 6. பாட்டாசாரியம், the followers of Battacharya. These are called புறச்சமயம். Besides these there are six other among Saivas, and six among Vaishnavas, called உட்சமயம், interior sects.—*Rottler's Tamil Dicty.* II. 232. See *Sastra.*

Samsára, சமுசாரம், the world, the mundane state, secular condition, domestic life.

Samskára, சமஸ்காரம், an essential and purificatory rite or ceremony.

Sampantar, சம்பந்தர், a great Saiva antagonist of the Bouddhas and Jainas.

Sanhita, சங்கிதம், an arrangement of the text of the Vedas into short sentences, regulated when the style is verse by the species of verse, and when prose by the subject, and denominated after the person or persons by whom the arrangement was originally made.

Sani, சனி, the planet Satura.

Sankara, சங்கரர், a form of Siva assumed to overthrow the Bouddhas.

Sánkhya, சாங்கியம், the system of philosophy taught by Kapila, this is partly heterodox and partly conformable to the established creed. It is divided into the theistical, atheistical, and mythological Sankhyas. Its object is to teach the means of attaining eternal beatitude. "It is pure knowledge, that alone can secure entire and permanent deliverance from evil: whereas temporal means, whether for exciting pleasure or for relieving mental and bodily suffering, are insufficient to that end; and the spiritual resources of practical religion are imperfect, since sacrifice, the most efficacious observances is attended with the slaughter of animals, and consequently is not innocent and pure; and the heavenly meed of piety is transitory."

"In the Sankhya or Catalogistic school of philosophy, the eternal self-existent and true is termed *Purusha*, the Male;—and is expressly denied the property of activity: while the active principle from whose fecundity all the rest of the 24 sons in their catalogue proceed in order (Intelligence, individual consciousness, or the ego, &c.), is the female, called *Mulaprakriti*, or radical *Nature*. In the more highly spiritual school, which asserts against the former that all spirits or intelligences are but one the eternal, the sole substance of them all, is termed either in the masculine *Atma* spirit, or in the neuter *Brahma;* and is, as such, quiescent, when the universe is evolved from his substance, that which combines with his creative power to produce the illusion of diversity from him, is the female *Maya*, who is identified in the

Puranas with *Prakriti* or nature, and termed the great mother of the world."—*Dr. Mill on Pantheism*, 50.

Sannitya, சாந்நித்தியம், nearness, the divine presence, சமீபம்.

Sannyási, சந்நியாசி, he who renounces all worldly affections and possessions, the fourth state or condition of a Devotee's life. In the Bhagavat Gita the word *Sannyas* is confined to a forsaking of the hope of reward. In common use it means religious mendicants.

Santhi, சாந்தி, quiet, tranquillity, stoicism, quietism, alleviation, remission.

Sarásara, சராசரம், moveable and immoveable. The world, the aggregate of all things.

Saraswati, சரஸ்வதி, the wife of Brahma, and the goddess of eloquence.

Sarira, சரீரம், the human body, embodied soul, from *Sri* to be injured. There are three kinds of *Sariras*, viz., the ஸ்தூலசரீரம், the gross body which the soul animates from birth to death in every step of its transmigration; the சூக்ஷம or லிங்கசரீரம், the subtile frame which attends the soul in its transmigrations; and the காரணசரீரம், the inner rudiment of the body or causal frame, the seat of the soul. See *Colebrooke*, I. 372.

சரீரி, the sentient soul as invested with body.

அசரீரி, an immaterial existence.

The human body is called the *nine gated city*.

The Hindus enumerate eight principal members of the body (அஷ்டாங்கம்), with which they perform their adorations, viz. 1. நெற்றி, the forehead; 2. and 3. இரண்டுதோள், the two shoulders; 4. மார்பு, the breast; 5. and 6. இரண்டுகை, the two hands; 7. and 8. இரண்டுகால், the two feet. The entire prostration of all which is called சாஷ்டாங்கம். The word கால், literally a *quarter*, means that part of the leg from the knee to the foot, and அரை, *half* or இடை, middle or half, the body or waist.

Sástra, சாஸ்திரம், science, doctrine, considered as of Divine authority.

Two classes of doctrines are reckoned, one containing three systems, and the other six.

1. The Sankhya school of philosophy (which see), the atheistical school of Kapila.

2. The Yoga philosophy taught by Patanjali.

3. The Vedanta system, the theological portion of the Vedas contained in the *Upanishads.*

4. The Vaisesheka system, a branch of the Nyaya or logical school instituted by Kanada. It chiefly dwells on Physics, and teaches the atomic theory.

5. The system of Jaimani, the Mimansa philosophy. It is divided into the *Purva* prior, and *Uttara* the subsequent.

6. The Nyaya or logical school, founded by Goutama.

The Vedanta is called *Uttara Mimansa,* subsequent or supplementary investigation. It adopts the monotheistic principles. The Patanjálā school teaches also the being of a God. The Nyayaka and Vaisheshika teach the existence of one supreme soul, the seat of knowledge and the maker of all things; and the Pauranik or Eclectic school maintains the same doctrine. The Sankhya denies the existence of a Supreme Being, although it recognises a two-fold distribution of the universe, as matter and spirit; when they come to define the divine nature their notions are exceedingly embarrassed and unsatisfactory. Brahma is neuter, and is for the most part defined by negatives as incorporeal, &c., he is devoid of all attributes. The Pauraniks admit of Providence. The Supreme assumes disguises for sport or the manifestation of his power. Pantheism is maintained in the Puranas and derives some countenance from the Vedas. Vedantism exonerates the Vedas from the charge of materialism, maintains Pantheism or Idealism, and controverts the Sankhyas and Nayayikas who maintained the distinct and independent existence of matter and spirit. The question is, if all is spirit, what is substance? The early teachers of the Vedanta taught that it was Sakti. Later Vedantists boldly cut the knot and maintain there is no such thing as substance. They assert that until our intellects are purified our ideas are all wrong. All the schools admit of two sorts of creation, one rudimental and primary, and the other formal and secondary. They admit the infinity and eternal successions of creations, their periodical dissolution and disintegration, and their periodical regeneration or reorganization. All other schools but the Vedanta are dualistic. Creation proceeded from nature says the Sankhya, from atoms says the Nyayaka. It is not very intelligible why the soul which in its independent state is described as already pure, should be allied with body merely to be purified,

and then to be freed from the alliance. See ***Professor Wilson's two Lectures on Hinduism.***

Sat, சத்து, Truth, Being, Existence. The true God.

జ్ఞేయంయత్తత్ ప్రవక్ష్యామి యజ్జ్ఞాత్వామృతమశ్నుతే
అనాదిమత్పరంబ్రహ్మ నసత్తన్నాసదుచ్యతే.

"I will now tell thee what is *Gneya*, or the object of wisdom, from enjoying which thou wilt enjoy immortality. It is that, which hath no beginning, and is Supreme, even Brahm, who can neither be called *sat* (*ens*) nor *asat* (*non ens*)."—*Bhagavat Gita*, 13, 12.

ஆதியந்தமிலதழியாதுநின்றபெருமைய
சோதியுண்டிலையெனுமுணர்வின்றியொழிவது
நீதியின்கணிவழுமாகியெங்குநிறைதவி
ஞேதருங்கைதலைசெவிகால்களெங்குமுடையது.

On this extraordinary passage Wilkins remarks:—The opposite meaning of these two words (*sat* and *asat*) render this passage peculiarly mysterious, and even the commentators differ about their true signification. The most rational interpretation of them is that the Deity in his works is a substance, or a material Being, and in his essence immaterial; but as he is but one, he cannot positively be denominated either one or the other.

Sat-chit-ánanda, சச்சிதாநந்தம், being, intellect, happiness, a condition of Brahm.

Sátáni, சாத்தானி, a class of Vaishnavas by occupation flower sellers, minstrels, and wandering mendicants.

Satarúpa, சதரூபி, the female portion of Brahma, type of many forms, Maya.

Satvica, சாத்துவிகம், one of the three gunas the quality of excellence or goodness; that which enlightens, constitutes knowledge, and is the cause of truth, and the predominence of which renders the *person*, in whom it resides, virtuous, devout, &c. See *Guna.*

Satya, சத்தியம், truth, verity, an oath. The first yuga.

Satyavrata, சத்தியவிரதன், one of the seven Manus, and the holy king who was saved by Vishnu (in the first or *Matsya Avatara*), from the general deluge.

Savitri, சாவித்திரி, a name of Surya, also of Saraswati.

Sésha, சேஷன், the thousand headed serpent, on which Vishnu reclined on the primeval waters.

Shri, or Sri, ஸ்ரீ, a name of Lakshmi. Good Fortune.

Siddhas, சித்தர், holy, eminent, and immortal Sages, of whom nine are enumerated.

Siddhi, சித்தி, perfection, heavenly bliss, gift.

Siddhánta, சித்தாந்தம், determination, result, certainty; religious profession or worship, as *Saiva Siddhanta*, the body of Saiva doctrines.

Sirvam, சர்வம், All, சர்வசாட்சி, God who witnesses all, சர்வாந்திரி யாமி, the omnipresent God.

Sita, சீதை, the wife of Rama.

Sivá, சிவன், signifies *He of whom growth is, happy, prosperous.* Professor Lassen says, that *Siva*, does not occur in the Vedas. He is the most formidable deity of the Hindu triad, and has a thousand names. His abode or Paradise is Kailása, on mount Meru. His weapon is the Trident or Trisúla, to denote power and dominion over the three worlds. He is represented with five faces and an eye in his forehead, and four arms. His body is besmeared with ashes, and snakes encircle his neck. He carries a skull in his hand, or sometimes in one hand an axe, and in the other a deer. His vehicle is *Nandi*, the bull, which is also his emblem in all Saiva temples. His wife is Durga or Parvati, known in the south as Amman, அம்மன், who is said to be one halt of his body. His sons are Ganapaty, Supramanyan, and Virabudhra; many obscene stories are related of him. His worship prevails in the South. Between the Saiva and Vaishnava temples at *Kanchipuram*, the respective devotees annually carry on a fierce contention for the pre-eminence of their respective deities. The universal sacrifice of *Sarvamedha* is offered to him. He is the only god to whom animal sacrifices are offered. The *Vilva* (வில்வம்) tree is sacred to him, and chaplets of the leaves and flowers are worn by him.

His most common form is the *Linga*. How far this worship is authorised by the Vedas is doubtful, says Professor Wilson. "Can we doubt," says Sir William Jones, "that the loves and feats of Jupiter Genitor (not forgetting the white bull of Europa,) and his extraordinary title of *Lapis*, for which no satisfactory

reason is commonly given, have a connexion with the Indian Philosophy and Mythology."

Professor Lassen remarks. " Siva is also viewed as a destroyer of evil spirits. There is great doubt whether he was in olden times worshipped under the image of the *Linga* (Phallus.) as epic poetry does not mention it, neither is there any surname referring to it in *Amarás* Dictionary. From the prevalence of this symbol, especially among the worshippers of Siva in south India, we may presume that it was first found among the Aborigenes of the country, and afterwards applied to Siva."

The Siva Purana and the Skanda Purāna are voluminous in Sivá's follies, vices, and praises. The Saivas have 28 books (சிவாகமம் உ௮); சைவம், Saivam, is Saivaism; and a Saiva or Saivan, சைவன், which may either mean one belonging to the sect of Saiva, or one who abstains from flesh meat. A Vira Saivan is a Lingait. Two or more horizontal lines (Vibootee) made of ashes of cow dung or sandal wood, either with or without a single dot or *Pottu*, on the forehead (typical of Sivas third eye), are marks of a Saiva.

The Saiva sect was founded or confirmed by *Sankaracharya*, who contended that Siva was predominent among the gods. The exclusive adorers of the goddess are called *Saktas*. The Tantras strenuously uphold this system.

The four performances in the worship of Siva (சிவ பூசைவியல்பு), are :

1. சரியை, performance of religious acts.
2. கிரியை, performance of religious ceremonies.
3. யோகம், contemplative exercise, performed by restraining and subduing the external senses.
4. ஞானம், spiritual knowledge, especially of a mystic kind, connected with separation of mind from all terrestrial objects. This is the highest attainment.

Smarta, ஸ்மார்த்தன், a disciple of Sankaracharya, or one following or professing the law.

Smriti, ஸ்மிருதி, Law, recollection. The faculty of recognising all things, past, present and to come. The Smritis are the Codes, Institutes, or *Text books* of various Hindu sages, as Menu, Yajnyawalcya, Vrihaspati, Vyasa, &c. The *commentaries* on these Smritis are numerous; of these that called Mitacshara a work on Inheritance written about the 12th century by Vijnyanéswara on

the Smriti or Institute of Yajnyawaleya is the chief in Southern India. There are also several Digests, such as the "Daya-Bhaga" or Treatise on Inheritance by Zimuta Vahana, also a celebrated one by Jaganada, and which is commonly known as "Colebrooke's Digest of Hindu Law;" it is taken from various Smritis, or Text books. The "*Dharma Shastra* of the Hindûs, includes Smritis Commentaries, and Digests. It differs from the Veda in not professing to be a Divine Revelation.

Snána, ஸ்நானம், bathing, ablution, purification. Seven kinds of Snâna are enumerated. See *Rottler's Tamil Dicty.* II 400. For Vedanta notions of *Atma Snana*, the purification of the soul, see the end of their book called, ஆத்மபோதம்.

Soma, சோமம், the moon, a plant used in sacrifice (புளிச்சக் கொடி).

Sradha, சிரத்தை, faith, belief, piety, implicit belief in the words of a guru or priest, much inculcated in modern Vedanta books.

Sradha also means the obsequies paid to the manes of deceased ancestors. The Hindus are enjoined to offer a ball of rice or cakė (*Pinda*) to the ghosts of their ancestors, as far back as the third generation. This ceremony is performed on the day of the new moon in every month. The offering of water (*tarpanam*) is in like manner commanded to be performed daily to appease the dead. These ceremonies were not unknown to the Greeks and Romans.

Srishti, சிருஷ்டி, creation, "the manifestation or procession of all things from maya" emanation.

The Hindu philosophers and mythologists are disagreed in what manner the work of creation took place. Some say that Brahm, the Supreme Being first created *nature* (பிரகிருதி), from which the Hindu Triad proceeded, as the Creator, Preserver and Destroyer of the world. Others say that the elements of the world were inclosed in an immense shell, called the mundane egg, which burst and formed the fourteen upper and the fourteen lower worlds Others again assert that as Vishnu was sleeping on the serpent *Ananta* or eternity, on the face of the waters, after the annihilation of a former world, a lotus sprung from his navel, from which issued Brahma who produced the elements, and formed the world; Siva, and the human race. From his head he formed the Brahmans, from his arm the Kshetryas, from his thighs the Vaisyas, and from his feet the Sudras.

In the *Rig Vida*, in oneof the Hymns, translated by Colebrooke we read thus :—" Then there was neither non-existence nor existence ; no world, no air, nor any thing above them ; nothing any where in the fortune of any one enveloping or enveloped. There was then neither death nor immortality, nor difference between day and night. But *tad* (that) breathed without afflation, alone with *Svadha* (self-position) which is contained within it. Besides it nothing sure existed. There was darkness ; this all was enveloped in darkness, and indistinguishable water ; but the mass, covered with the veil was produced by the power of contemplation Desire (*Rama*) was formed first in his mind, and this became the original, productive seed, which the wise, acknowledging it by comprehension in their hearts,—distinguishing as being in non-existence, the bond of existence."

Sruti, சுருதி, the Vedas severally or collectively, scripture from *Sra,* to hear, to remember, recollection, memory, law. See *Smriti.*

Sugriva, சுக்கிரீவன், a king who assisted Ráma.

Sukra, சுக்கிரன், the planet Venus, the *guru* of the giants.

Súnya, சூனியம், vacuum, universal void, annihilation

Supramanya. See *Kártekeya.*

Surs, சுரர், bad angels, also called Sooras.

Surya, சூரியன், the sun, one of the Vedic gods. He is *Savitri* the producer ; to him is dedicated the *Gayatri.*

Swabháva, சுபாவம், nature, characteristic, or the property of perceptible things.

Swampragása, சுயம்பிரகாசம், self-inherent light The self-existent, uncreated light. The Deity.

Swarga, சுவர்க்கம், heaven the residence of Indra, the space between the sun and the polar star.

Swarúpa, சுவரூபம், or சொரூபம், natural state or condition, an idol or image, person, hypostasis.

Swása, சுவாசம், breath, life.

Swayambha, சுயம்பு, the self-existent, independent God.

Tadackyam, ததைக்கியம், unity, or the union of identification, as *Samyoga* is that of contiguity.

Tamára, தாமரை, lotus, or water lily which is held sacred. *Lakshmi* is the lotus born. It is the poetic flower of the Hindus.

Támas, தாமசம், the quality of darkness, ignorance, inertia. See *Guna.*

Tanmátra, தன்மாத்திரை, rudiment or type from *tad*, "that," for *tasmin*, "or that" gross element, and *matra*, subtile or rudimental form. A simple element uncombined, or atom. "Rudimental elements are not endowed with qualities, and therefore they are neither soothing, nor terrific, nor stupifying."—*V. Purana*, 17.

Tantrâ, தந்திரம், a religious treatise inculcating the mystical worship of Siva and Sakti; according to one account, a Tantra comprises five subjects, the creation and destruction of the world, the worship of the gods, the attainment of all objects, magical rites for the attainment of six (super-human) faculties, and four modes of union with spirit by meditation. Tantra also means a branch of the Vedas, that which teaches *mantras*, or mystical and magical formulæ

Tapas, தபசு, தபம், "austerity, penance, mortification, virtue, moral merit."

Tára, தடசகன், liberator.

Táratammiam, தாரதம்மியம், difference, distinction, comparative merit.

Tarpanam, தர்ப்பணம், a ceremony performed for a deceased person, for which *Darbha* or *Kusa*, grass is necessary. It is the rite of presenting water to the manes of the deceased, satisfaction.

Tatwa, தத்துவம், essential nature, the real nature of the human soul considered as one and the same with the Divine Spirit animating the universe. The philosophical etymology of this word best explains its meaning: *tat*, that, *that divine being* and *twa* thou, that *very good art thou.* The Supreme Being or Brahm, truth, reality, substance, opposed to what is illusory or fallacious, an element or elementary property, differently enumerated in different systems, from the three which are the same with the three *Gunas*, to twenty-seven, which include the elements, organs, faculties, matter, spirit, life and god A first principle, an axiom, mind, intellect. *Wilson's Sanscrit Dicty.* Identity, hypostasis, essence, ideology metaphysics, philosophy.

96 Tatwas are enumerated.—*Rottler's Tamil Dicty.* III. 17, *Ellis' Cural*, 73, தத்துவஞானம், is Divine knowledge, தத்துவசட்டன, is Physiology or Physics, தத்துவத்திரயம், is a metaphysical Triad, God, Spirit, matter.

Tatwamasi, தத்துவமஸி, *i. e.* தத் (அது) that (spirit) த்வ (நீ) thou அஸி (இருக்கிறாய்) art, *i. e. Iswara.*

Tejas, தேஜஸ், light or fire.

Tithi, திதி, a date by computation of *lunar* days : there are 14 or 15 between New and Full Moon and 14 or 15 between full and change, *i. e.* the Bright Half, and Dark Half, by which all religious and funeral rites are regulated.

Trimúrty, the Hindu Triad consisting of Brahma, Vishnu, and Siva, as the Triple Deity. The Trinity of Hinduism is a perfect contract to the Trinity of Christianity, in its divine constitution, as well as in the character, offices and functions of its sacred persons. See *Dr. Duff's India* II. Ed. 209, and *Dr. Wilson's Exposure of Hinduism.*

Dr. Mill in his Pantheistic Theory remarks : " The sacred and mysterious doctrine of the Trinity in unity, has ever been the surest safeguard against Pantheism in the Christian Church. When consubstantiality with the Divine Father of all is so restricted by the dogmatic symbols to the Son, in whom, as his expressed image, he is ever manifested externally, and the Spirit, by whom he is every where vitally and internally present, it must always be impossible, without conscious impiety and departure from the baptismal faith, to think of any soul or personality beside that of the Three Divine Persons, as constituting in any sense part of the Pleroma of the godhead. Whatever of this impiety has ever been found within the Church's pale, has either arisen from the heated imagination of individual mystics, whom spiritual arrogance may have tempted to soar to regions that Pagan devotees have constantly occupied, or from some infusion of gentile philosophy leading particular speculators astray."

Tripty, திருப்தி, satisfaction, an original property of man.

Tripudi, திருபுடி, the three qualities, viz. 1. ஞானம், or அறிவு, knowledge or wisdom ; 2. ஞேயம், or அறியப்படுபொருள், that which is known ; 3. ஞாதுரு, or ஆன்மா, the soul.

Tritwam, திருத்துவம், Trinity, threeness. See *Trimurty.*

Udaya, உதயம், rising, ascending, creation.

Udhána, உதானம், one of the five vital airs, that which rises up the throat and passes into the head.

Uma, உமையவள், a name of Parvati.

Upadésa, உபதேசம், doctrine, teaching.

Upádhi, உபாதி, virtuous reflection. A discriminating or distinguishing property, an attribute. Deception, disguise. In the Vedanta this is especially applied to certain natural forms or properties, considered as disguises of the Spirit.

Upaníshad, உபநிடதம், a Treatise explaining in a mystical way the theological and argumentative portion of the Vedas. The Vedanta. It principally consists of 32 divisions. See *Rottler's Tamil Dicty.* I. 214, or according to some, there are 51.

Upanaya, உபநயம், the ceremony of investing a young Hindu of any of the three first classes with the sacred thread worn over the left shoulder.

Uparadí, உபரதி, the crushing of all desire of gratification, renunciation.

Utpati, உற்பத்தி, birth, production.

Uttama, உத்தமம், perfection, excellence, virtue. (Hebrew *tamam.*)

Vaidika, வைதிகம், conformity to the Vedas, spirituality, opposed to worldliness, a Vydecgum Bramin is one whose occupation is confined to Religious duties; in contradistinction to the Lowgeegum or secular Bramin.

Vaikunta, வைகுண்டம், the heaven of Vishnu.

Vairákiam, வைராக்கியம், zeal, freedom from passion, hence the term Byragee, a Religious devotee and mendicant.

Vánapastha, வானப்பிரஸ்தன், a hermit, the closing stage of a Devotee's course, a Dweller in the Forest.

Vandanam, வந்தனம், obeisance, salutation, usually by touching the feet.

Varuna, வருணன், (the embracer, god of the air and heaven ουρανος), the Hindu Neptune, who presides over the watery element, and the regent of the west.

Vásana, வாசனை, வாதனை, the knowledge of any thing derived from memory, custom, habit, reflection,—the present consciousness of past perceptions.

Vashista, வசிஷ்டன், a Rishi or sage of the first order; the *Nyna Vashistam* in Tamil, is a storehouse of Vedantic learning.

Vasue, வசுக்கள், demi-gods, of which there are eight. See *Rottler's Tamil Dicty.* IV. 142.

Vasudèva, வசுதேவன், the father of Krishna.

Vaya, வாயு, the god of wind. A name of Pavana.

Veda, வேதம் (from Véd, to know), knowledge, learning, science, whether sacred or profane: it is sometimes classed into fourteen divisions; or the four Vedas; the six *Angas*, or grammar, astronomy, &c.; the Puranas as the eleventh class; and the Mimansa or theology, *Nyaya* or Logic, and Dharma or Law, as the remaining three.

Veda, the generic term for the sacred writings or scriptures of the Hindus, supposed to have been revealed by Brahma, and after being preserved by tradition for a considerable period, to have been arranged in the present form by Vyasa. The four principal Vedas are:

1. The *Rig Veda*, இருக்கு, chiefly relating to ritual worship.
2. The *Yajur* (Yajus, *Veda*), எசுர், relating to ceremonies observed in sacrifices.
3. The *Sama Veda*, சாமம், containing odes or hymns which are usually chanted.
4. The *Atharva Veda*, அதர்வணம், containing mystical verses, or incantations, or magical formulæ; the least esteemed of the four.

The *Ithiasas* and *Puranas* are sometimes considered as a fifth veda.

The four *Upavedas* (உபவேதம்), are:

1. அருத்தவேதம், comment on the Vedas.
2. காந்தருவவேதம், music
3. தனுர்வேதம், archery.
4. ஆயுள்வேதம், Physic.

The six Vedangas, are,

1. Seksha, enunciation.
2. Kalpa, detail of ritual homage (ceremonies).
3. Vyakarana, grammar, philology.
4. Chhandas, prosody.
5. Iyotish, astronomy, astrology.
6. Nirukti, explanation of obscure words, and phrases in the Vedas.

The Vedas are the most ancient compositions, in Sanscrit; but too obscure to be generally understood. There are very few Brahmans who profess to read even parts of them. The real authors of the Vedas are the ancient Rishis, Vashesta and others. Their hymns collected, form the *Sanhitas* of the Vedas each; Ve-

da consists of two parts, the *Mantras* and *Brahmanas*, ceremonies and precepts.

Professor Wilson says that, "Vyasa the arranger of the Vedas is said to have lived about 5000 years ago. It seems not improbable," he remarks, "that Vyasa or the school of which he is the reputed founder, flourished about 13 centuries before the Christian Era. The worship of the Vedas is with few exceptions *domestic.* The deities of the Vedas are three, viz., fire, air and sun. Upon this seems to have been grafted a loftier speculation, and the elements came to be regarded as types and emblems of divine power. It is by no means clear whether the authors of the Vedas possessed any clear ideas of the Divine Unity. Whether they entertained any belief in a Creator and Ruler of the Universe, certainly does not appear from any passage hitherto met with." (See *Deva.*)

The same writer again remarks:—"The practical religion of the Hindus is by no means a concentrated and compact system, but a heterogeneous compound, made up of various and not unfrequently incomplete ingredients, and that to a few ancient fragments it has made large and unauthorized additions, most of which are of an exceedingly mischievous and disgraceful nature." (*Two Lectures*)

The *Vashishta* and the *Tiruvaimozhi* are the Tamil Vedas of the Saivas and Vaishnavas respectively. The *Dravida Prabandam*. is held in superior veneration by the Vaishnavas.

The two following verses are inserted, as being remarkable passages in the Vashishta.

கடுமனவன் பேய் கனலிற் கொடிதாகு
மலைகளினுங் கடத்தற் கொண்ணா,
நெடுவயிரத்தினும் வலிது
கடல்பருகல் மேருவினை வேரோடு பேர்த்தல்,
கடுங்கனலை விழுங்குதலிற் றிறத்தரிது
புலன்முழுதுந் தோன்றுமுலகம்,
கெடுமுலகிற் கெடனினுண் டிலதானிவில,
நினைக்கெடுத்தல் வேண்டிடீ

This powerful devil of a deceitful heart, is fiercer than fire, more impassable than the (lofty) mountains, and harder than Adamant, sooner might the ocean be emptied, Mount Meru be rooted

up, and the burning flames be swallowed down, than the mind be restrained. It is the agent that operates through the senses. At its bidding this destructive world stands and vanishes. Therefore it is the mind that must be first subdued.

The universal experience of all mankind so powerfully described here, is an echo of the words of Scripture. " The heart is deceitful above all things, and desperately wicked." Jer. xvii. 9.

> கருத்தெனு மான்மருண் டோடி
> விடயமெனுங் குழியில் விழக்காயமென்னு,
> மருத்தலத்தி லெவ்வணமாங்கடுங்கான
> லெழுந்துமிக வளராநிற்கும்,
> பெருத்தகுயரிளமை நலமெவ்வளவுண்
> டவ்வளவும் பெருகாநிற்கு,
> மருத்திகளுமெவ்வணமவ்வளவும்
> விரைத்தெழுந்து மிகவுநர்த்தஞ்செய்யும்.

As the (swift footed) deer like the bewildered mind, runs over the plain, and falls into the pit of the senses (sensuality); so in this body, compared to a barren soil, youthful lusts, like bright mirage rising, will continue to produce numberless evils. The (forbidden) pleasure of youth will increase in proportion as they are cherished; and (cherished) desires, will, in proportion to youthful lusts, grow rapidly and cause destruction.

The word of God admonishes the young and presents to them proper motives to remember their Creator, and to flee *youthful lusts*, and commands all men " to abstain from fleshly lusts which war against the soul." (1 Pet. ii. 11.)

Védánta, வேதாந்தம், " The theological part of the Vedas; considered collectively, it is contained in the many numerous passages or chapters of the Vedas termed *Upanishads*, which inculcate an abstract and speculative monotheistical worship, and these have been further explained and illustrated by later writers: the founder of the school is *Vyasa*, and subsequently *Sankaracharya*, is the most eminent teacher." *Sanscrit Dicty.*

Vedanta (literally the end or essence of the Vedas) is a refined system of philosophy, founded by Vyasa in the *Uttara Mimansa*, and reduced by himself to 500 stanzas, commented on by Mádavacharya, Sankaracharya, and Ramanujacharya in the *Dwaita*, *Adwaita*, and *Visishta Adwaita* systems. The three ad-

mit God, soul or spirit, and matter. The first, and last, admit a distinct existence of matter, but not its eternity. The second denies the real existence of matter, and ultimately resolves all existence into that of God alone. Simply related, the Vedanta is a system of Pantheism."—" *Editor of Rottler's Tamil Dicty.*"

" Vedantism is *adwaita*, κατ ἐξοχην, non-individuality; and the very title indicates the priority of a dualistic hypothesis. There is only one universal element, spirit. They assert that until our intellects are purified our ideas are all wrong, we take a rope for a snake, &c. All is *Maya*, God only is."—*Wilson's two Lectures.*

Dr. Mill, in his Pantheistic theory remarks: " It is the natural passing out from idolatry into the recognition of the *To en*, in which polytheism is only absorbed by the absorbing of theism itself, *i. e.* by identifying the worshipper with the worshipped. He quotes the two following passages the first from the Yajur Vedas.

హిరణ్మయేన పాత్రేణ సత్యస్యాపిహితం ముఖం

తత్త్వం పూషన్నపావృణు సత్యధర్మాయ దృష్టయే ॥౧॥

పూషన్నేకర్షే యమ సూర్య ప్రాజాపత్య వ్యూహ రశ్మీన్

సమూహ తేజో యత్తే రూపం కల్యాణతమం తత్తే పశ్యామి

యోసావసౌ పురుషః సోహమస్మి ॥౨॥

" By a vessel, though golden, the face of the true is hidden from me. Discover, O sun, the one real essence, that I may see and attain true religion. Nourisher of the world, unique mover in the heavens, child of Brahmas first born, disperse thy rays, restrain thy fierce splendour that I may behold thy most blessed (interior) form. But lo! the very male principle (that I seek in thee) *that am I.*"

" That is, says the great Vedantic commentator Sankara-acharya [who himself combined grossly idolatrous observances and zeal for Brahmanical caste against Buddhism, with the highest spirituality of this description] " Nevertheless (says the worshipper) I do not seek thee like a servant, since the very *Purusha* or male spirit which abides in the universe, of which my mystic prayer is a portion, that I am or become."

The following is from the Mundaka Upanishad, one of the mystical sections of the fourth Veda, which may be considered as embodying the whole esoteric principle of the Brahminical faith.

సయోహవైతత్పరమం బ్రహ్మవేదబ్రహ్మైవభవతి.

He who knows that Supreme Deity, is that Deity itself.

The Bhagavat Gita, Vishnu Puruna, and Manu institutes inculcate Vedantism. The *உபநிடதம், சத்தப்பிரகரணம், பஞ் சதசப்பிரகரணம், கைவல்யம், ஆத்மபோதம், வாசிஷ்டம்,* **are Tamil books, Vedantic works in print. Oolebrooke's essay's, Kennedy strictures in the 28th Vol. of the Asiatic Journal, and Dr. Yates, article on the 4th Vol. of the Calcutta Review, throw some light upon it. Dr. Mill in his Pantheistic theory points out the German, Cabbalistic, and Indian Pantheism. They all agree in asserting, that God has no personal existence, that the visible world is all: it is the body of which God is the soul, in which he is immanent.**

He is the impersonal Deity, the fast bound soul of nature. That the soul that firmly believes and embraces this doctrine of identity with the Supreme, seeks the realization of its blessedness at once; *i. e.* deliverance from the illusory round of varied being, and absorption into the Supreme essence. By meditation of the one eternal and True, the vessel that now hold the soul as a separate individual is broken, and its etherial fluid emerged in the ocean of pure spirit.

The Rev. K. M. Banerjea in his lecture on Vedantism justly remarks: " The truth is, almost any system of religious belief is better than Pantheism. Polytheism, however gross, sets up a number of rival gods; Pantheism does so indefinitely and without end. In the political world he that declares that every subject is a king, not only degrades, but actually reduces to nought, the dignity of the sovereign, and is guilty of more aggravated treason than he who sets up a limited member of pretenders. The case is analogous in religion. He that deifies every soul is guilty of a more atrocious sin against Heaven, than he who sets up a given number of gods."

Vibhuti, விபூதி, super-human power, ashes of cow dung, &c., with which Siva is said to have smeared his body, and thence used in imitation of him by his devotees.

Videha-mukti, விதேகமுத்தி, complete deliverance.

Vijnaná, விஞ்ஞானம், discriminative wisdom.

Vikará, விகாரம், change from a natural state.

Vikramáditya, விக்கிரமாதித்தன், a learned monarch and astronomer, whose capital, Oujein was about his time overwhelmed by a violent convulsion of nature.

Vikriti, விகிருதி, change, in the Sankhya philosophy, a generated effect, not producing any other effect, and so distinguished from Prakriti.

Vira-Bhadra, வீரபத்திரன், a son of Siva, said to be also an Avatara of Siva, destroyer of the sacrifice of Daksha.

Viraj-Virat, விராட்டு, "according to some accounts the same as *Para Brahm*, the primary cause, or an immediate progeny from Brahm; according to other accounts the same as *Parama Purusha*, or *Vishnu;* who after being formed, offered up himself in sacrifice. The whole of beings animate and inanimate, amounting to 8,400,000, considered to be contained in the mystic form of Vishnu, especially at the time of the *Pralaya*, or destruction of Visible beings and things, somewhat like the types of Aristotle." *Rottler's Tamil Dicty. Virat*, is the creator held forth or displayed in all creatures. The universal form. The material universe. Synonymous of Virat are ஸ்தூலசரீர சமஷ்டியபிமானி வைசுவானரன். (See *Lecture* xi. *of the Bhagavat Gita*).

Vishaya, விஷயம், an object of sense, original cause.

விஷயவாஞ்சை, sensuality.

Vishnu, விஷ்ணு, the second of the Hindu triad. The preserver. during the period of temporary annihilation, he is supposed to sleep on the waters floating on the serpent *Sesha*. Brahma is fabled to have sprung from a lotus, which originally grew from the navel of Vishnu; and the Ganges is said to spring from his foot, the different *Avatars* are considered as emanations of this deity, and in *Krishna*, he is supposed to have been really and wholly incarnate. Lakshmi is his wife; and he is usually represented as a mild and benevolent deity."

Vishnu signifies *Protector*, a name found in the Vedas: The *wide striding*. "Vishnu is commonly derived from the root *Vis* to enter, entering into or pervading the universe. According to the Matsya Purána the name alludes to his entering into the mundane egg; according to the Padma P. to his entering into or combining with Prakriti, as Purusha or spirit. In the Mahabharata

the word is derived from the root *Vi*, signifying motion, pervation, production, radiance."—***Vishnu Purana.***

Bhagavan, Narayana, and Tirumál, are his common names. Though he is milder than the furious Siva, and not quite so indecent and gross as Brahma, yet he is the greatest rake ever described, as Krishna. His ten principal incarnations or Metamorphoses are :

1. ***Matsya avatara***, மச்சம், his metamorphosis into a ***fish*** in order to kill *Somukásura* who had stolen the Vedas, and hidden them in the sea ; and also to rescue the only pious man on earth (சத்தியவிரதன்) with his family from the general deluge, in an ark.

2. *Kúrma avatara*, கூர்மம், his metamorphosis into a *Tortoise*, in order to support the mountain *Mandara*, when the milk sea was churned to produce *Amrita*, (nectar).

3. *Varáha avatara*, வராகம், his metamorphosis into a ***boar*** in order to kill *Hiranyaksha*, who had rolled up the earth as a mat, and to spread it out again.

4. *Narasinha avatara*, நரசிங்கம், his metamorphosis into a *man-lion* in order to kill *Hiranyakasiapa*, the younger brother of the former, who had set aside the worship of the gods. (In these four avataras, Vishnu had no mother)

5. *Vamana avatara*, வாமனன், his incarnation in the shape of a *Dwarf*, in order to humble *Maha Bali*. The father of the dwarf was *Kasyapa*, and his mother *Diti*. He came to destroy a benevolent king by deceit, who by his austerities was obtaining so much merit, that the gods began to fear him. The dwarf asked for three steps of land, which when granted, were made to extend over the universe, and for the third there was no place but the king's head. Bali's life was then given as a *Dakshana*, with the gift of his all.

6. ***Parasarama avatara***, பரசுராமன், in order to kill all the ***Kshetriyas*** who had humbled the Brahmans. His father was *Jamadagni*, and his mother ***Renuka.***

7. ***Ramachandra avatara***, இராமன், as the king of *Ayodhya*, son of ***Dasarata*** and *Kausalya*. This is the hero of the Ramayana the husband of ***Sita***, the conqueror of Ceylon, and the destroyer of ***Ravana.***

8. *Balabhadra or Balarama avatara*, பாலபத்திரன், the half brother of Krishna, and son of *Vasudeva*, by two mothers *Devaki* and *Rokoni*. (The Indian Hercules.)

9. *Krishna avatara*, கிருஷ்ணன். The son of *Vasudeva* and *Devaki* (Jayadeva the poet, places Buddha as the ninth avatara, and Krishna as the eighth).

10. *Kalki avatara*, கல்கி, this is future, when he will come on a white horse to restore pure religion, punish the impenitent, and bring back the golden age.

In addition to these ten avatars there are other fifteen inferior incarnations, for which, See *Rottler's Tamil Dicty.* III. 80.

Vaishnavism (வைஷ்ணவம்), is prevalent all over India.—*Juganath* is a celebrated place of Pilgrimage.

பாஞ்சராத்திரம், and வைகானசம், are two books which relate the ritual ceremonies peculiar to the Vaishnavas: the last contains selections from the Vedas, the first is of the Tantrica class, and is said to be founded on instructions given by Vishnu to Brahma, during the five nights of the deluge, when the Vedas were submerged, in consequence of having been stolen by Somakasúra.

The துளசி, is a plant sacred to Vishnu; his devotees are known by the tridental mark on the forehead.

In offering the great *Soma* sacrifice, while the Saivas sacrifice a goat, and eat a portion of its flesh, the Vaishnavas offer up a பிஷ்டபசு, a goat made of flour, thereby making it more a typical or commemorative, than a real and substantial sacrifice.

Visvámitra, விசுவாமித்திரன், one of the Rishis, and the Guru of Ramachandra. He was seduced by Rambha while engaged in austerities, at the instigation of Indra.

Visvakarma, விசுவகர்மன், the architect of the universe, and the fabricator of arms to the gods, is the son of Brahma, and the Vulcan of the Hindus. He is also called the carpenter, and presides over the arts and trades.

Vivarta, விவர்த்தம், manifestation.

Vivarttana, விவர்த்தனம், circumgiration, a rolling or going round a temple, &c., as a penance.

Vivéka, விவேகம், discrimination, a distinguishing reality from illusion.

Vishva-Devas, விசுவதேவர், the personified gods of virtue, &c., as Love, Perseverance, Truth, Riches, and Time.

Visiva, விசுவம், all the world, the universe, the το παν, of the Greeks.

Viswarupa, விசுவரூபம், universal substance, that which exists in all forms.

Viswanara, the active principle dwelling on the collected sum of solid matter, or he who is conscious of self-existence.

Vrita, விரதம், a meritorious act of devotion, penance, fasting.

Vyakta, வியக்தம், visible substance.

Yágam, யாகம், sacrifice, oblation, five are enumerated :—

1. பிரமம், reading the Vedas, வேதமோதல்.
2. தெய்வம், kindling a sacrifice, ஓமம்வளர்த்தல்.
3. பூதம், presenting sacrificed food, பலியீதல்.
4. பிதிர், presenting water to the manes of the dead, தர்ப்பணம்.
5. மானுடம், a gift given to beggars, இரப்போர்க்குணவுதவுதல். See *Ellis Cural*, 120, 1371.

Yagna, யக்ஞம், sacrifice, offering, oblation.

Yajur, எசுர். See *Veda*.

Yama, யமன், the god of hell, and the regent of the south. (Dharmarajah) resembles both the Grecian Pluto, the king of hell, and Minos the judge of departed souls.

Yóga, யோகம், the term literally signifies "union," junction; in a spiritual sense, it denotes the union of the separated soul with the universal soul; and with some latitude of expression it comes to signify the means by which such union is effected. In the Bhagavat Gita it is variously applied, but ordinarily denotes the performance of religious ceremonies as a duty, and not for interested purposes. It is elsewhere defined "exemption from the contact of pain." It is rendered *devotion* by Wilkins, and *devotio* by Schlegel.

It means speculation, religious and abstract meditation, contemplation. See it described in *Rottler's Tamil Dicty.* IV. 136, II. 52.

Yoga is the system of philosophy which treats of the union of the soul with Brahma, as taught by *Patanjli.*

Yóganidra, யோகநித்திரை, is the sleep of devotion, or abstraction, the active principle of illusion personified, and is also termed *Maya* and *Mahamaya*, and also *Avidya* or ignorance.

Yóni, யோனி, the place or element of birth, the womb.

Yuga, யுகம், an age, a period of time, as the *Kriti, Treta Dwapara,* and *Kali, Yug*, corresponding with the golden, silver, brazen, and iron ages. The following tabular view will show the Hindu method of computing time :—

Krita,	4800	years of the gods	×360=1,728,000,	years of mortals.
Treta,	3600	,,	×360=1,296,000,	,,
Dwapara,	2400	,,	×360= 864,000,	,,
Kali,	1200	,,	×360= 432,000,	,,

4,320,000	Maha Yuga
1000	
4,320,000,000	Day of Brahma.
2	
8,640,000,000	Day and night of Brahma.
360	
3,110,400,000,000	
100	
311,040,000,000,000	Age of Brahma.

51 years of Brahma have elapsed, and we are now (A. D. 1852) in the 4,953rd year of the iron age, 49 of Brahma's years are yet to come, when all matter will become spirit, and all be absorbed into the essence of Brahm, and after a million of ages Brahm will rise from his stupor and will again diversify himself.

APPENDIX.

AN ABSTRACT OF THE ANCIENT HISTORY OF INDIA.*

From Professor Wilson's Manual of History, &c.

1. The Hindus have never had any historical writings; all that is known of India is to be gathered from popular poems or the accounts of foreigners.

The chief Native authorities for past events are the Puránas, and the two great poems the Rámayana, and Mahábhárat; each of which is usually described as repeated by some person, as he had heard it repeated by another: thus the *Bhagavat* Purána is recited to king Parikshit by Suka, as he had heard it told to the assembled sages by Súta. The Purános are eighteen in number, and each should contain the genealogies of the ancient kings; but such genealogies are only found in three or four, as the Vishnu, Brahmanda, and

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* *India* is only the Latin name; the Greeks called it ἡ 'ινδικη, sc γῆ, or χωρα. It was derived from that of the river named in Sanscrit *Sindhu* (Indus): of which the Persians made *Hindu;* the Hebrews rejecting *n*, as usual, *Hodu.* (Esther 1·1), and the Ionian Greeks dropping the aspirate, ινδος, and the people ινδοι; *Hindusthan* (the land of the Hindus) is the Mahomedan name. The Sanscrit name of the country between the Himalaya and the Vindhya mountains is *Jambudwipa* or *Bharatakhanda*, and *Bharata Varsha.* This is the northern portion. The Southern division, extending from the Vindhya mountains to Cape Comorin (கன்னியாகுமரி) is called the *Dekhin* (Dakshina தக்ஷிணம்). The holy land of Manu and the Puranas (புண்ணியபூமி) lies between the Drishadwati and Saraswati rivers. In Hindu Geography 56 countries are enumerated. The principal ancient kingdoms were 19, viz. Maghada, மகதம்; Oude, அயோத்தியா; Indra prastha, (the ancient Delhi) இந்திரபிரஸ்தம்; or குருக்ஷேத்திரம்; Kanouge or Kanniakubja, கன்னியகுப்ஜம்; Mathura, வடமதுரை; Andra, ஆந்திரம்; Utkala, உட்கலம்; Karnata, கர்நாடம்; Chola, சோழம்; Panda, பாண்டியம்; Sera, சேரம்; Mahrashta, மராடம்; Conkona, கொங்கணம்; Malwa, மாளவம்; Guzerat, கூர்ச்சிரம்; Punjab, பஞ்சநதி; Cashmere, கஸ்மீரம்; Nepal, நேபாளம்; The Tamil country and language are called Dravida, திராவிடம்.

Bhagavat, and as they are all in the same words, it may be considered that they are but one account. There is one exception, to the position that there are no original histories in India; in the 11th and 12th centuries some histories of Kashmir were written, which are known collectively by the name Raja Tarangini. India was invaded by Alexander the Great three centuries before Christ; and writers of his life and actions, particularly Arrian and Quintus Curtius, give an account of the countries he subdued. An ambassador, named Megasthenes was sent to the court of Chandragupta by Seleucus Nicator, above three centuries before Christ, some of whose observations have been preserved by the Greek Geographer, Strabo. The south of India was visited and described by Arrian in the second century A. C., and many Geographical notices, and names of people and places occur in Ptolemy and Pliny.

2. In ancient times, a small part of India only was occupied by Hindus; the greater portion was covered with forests, tenanted by Mlechchas, or people speaking a rude language.

The country of the Hindus was called Brahmavarta and Aryavarta, and was bounded by the rivers Saraswati and Drishadwati. Another statement describes it as bounded on the east and west by the ocean; but in both cases the northern and southern limits are the Himalayan and Vindhyan mountains. The country of the Hindus appears to have corresponded with the modern provinces of Lahore, Delhi, Agra, Oude, and Allahabad.

3. The country of the Hindus was at first divided between two principal families; called the families of the sun, and the moon. (சூரியவம்மிசம், சந்திரவம்மிசம்.)

These were both said to be descended from Brahma originally, through the patriarchs Daksha (தக்கன்), and Atri, (அத்திரி); his sons Vaimasmat (the sun), had Daksha for his father; and Soma, the moon, sprung from Atri. In like manner, many of the Grecian kings were said to have descended from Jupiter; and the Incas, or princes of Peru, pretended to be the progeny of the sun.

4. The first prince of the family of the sun was named Ikshwaku.* He had several sons, who established themselves in different places; but the direct line resided at Ayodhya, or Oude, in which Ikshwaku was succeeded by his grand son, named Kákutstha. (காகுஸ்தன்)

5. The most celebrated prince of this family was Rama† the son of

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* இட்சவாகு, His advent is generally fixed by European chronologists, about 2000 or 2200 years B. C.

† The Era of Rama, the 57 king that occupied the throne of Ayodhia is fixed by some about 961 and by others 1200 B. C. After Rama's subjugation of the savage inhabitants of Dandakaranya (the forest between the Godaveri and Cape

Dasaratha, who was banished to the forests by his father for 14 years, and was accompanied there by his wife Sita, and his brother Lakshmana.

6. Sita having been carried off by Ravana king of Lanka or Ceylon, Rama, assisted by Sugriva and Hanuman, pursued him to his capital, took it, put him to death, and placed his brother Vibhishana on the throne.

In the language of poetry, Ravana was a Giant with ten heads, and Sugriva and Hanuman were monkies; which means, perhaps, that they were a rude and barbarous people; the traditions of the south of India add, that upon Rama's victory, colonists came from Oude, and first cleared and tilled the ground and introduced the arts of civilized life. The great forest of Dandaka, in which these events took place, extended from near Allahabad to Cape Comorin.

The continental possessions of Ravana, the sovereign of Ceylon, appear to have been inhabited by a race farther advanced in the arts than the subjects of Rama, and this the poets ascribe to demoniacal power. Perhaps farther researches may show that the extreme south of India was occupied, in that early age, by emigrants who approached it by sea, and brought with them the arts of civilization, which were then unknown in the northern part of India. —*Marshman's History of India.*

7. Rama returned to Ayodhya, and ruled over it for many years. He was succeeded by his son Kusa, (குசன்;) many kings succeeded, but none of great celebrity.

8. Another son of Ikshwaku, Nimi (நிமி), founded the kingdom

Comorin), and the conquest of Lanka, various individuals from the north, it is said, attracted southwards by the performance of pilgrimage to the scenes of Rama's triumphs, were tempted, by the unoccupied state of the country, to settle themselves and their families upon the indisputed territory. They accordingly cleared and cultivated different tracts, and thus laid the foundation of future principalities. To such circumstances the Pandya kingdom owed its rise. An adventurer, named Pandya, of the Velalar, or agricultural tribe, first established himself in that portion of the south to which his name was afterwards assigned. From some accounts, Kula Sekhara is specified as the first king of Madura. The foundation of Madura is placed about five or six centuries B. C., when the Pandya capital was transferred from the south, (viz. *from Kalasekhara patanam and Kalyanapuram*,) we learn from Manu that the *Draviras* were classed with the impure or outcast tribes; and even in the Mahabharat, the people of the south appear to be considered as scarcely Hindus.

The Hindu Chronology, like the Hindu Geography, is equally extravagant and absurd. The date given to the *Kaliyuga* agrees generally with the authentic dates of other nations subsequent to the flood, and the calculation of this period of Hindu Chronology may be assumed to be nearly correct. Into this period must be brought all those events which are placed in the preceding Yugas.

of Mithila. In this family Janaka (ஜனகன்), was born, the father of Sita the wife of Rama.

9. The first prince of the lunar dynasty was Pururavas (புரூரவன்), the son of Budha, the son of the moon. His capital was Pratishthana, at the confluence of the Ganges and Jumna. This prince is said to have discovered the art of kindling fire.

Budha was an emigrant from Indo Scythia, the cradle of the Hindus. His family expanded into 56 branches, and filled nearly the whole of northern India.

10. The eldest son of Pururavas, named Ayus (ஆயுஸ்), succeeded him.

11. He had two sons, Nahusha (நகுஷன்), who succeeded him, and Kshetravriddha, who established a separate principality at Kasi, or Benares.

12. Nahusha's successor was Yoyati, who had five sons, Yadu, Turvasu, Druhya, Anu, and Puru. Being displeased with his elder sons, the king nominated Puru (புரூரவன் or பௌரீந்தவன்), the youngest, his successor.

Some accounts say, that he made Puru paramount over the other princes, who shared the paternal kingdom amongst them, Turvasu having the south, Druhya the north, Yadu the west, and Anu the east. Amongst the descendants of Turvasu, are named Pandya, Karalas, and Chola, or the princes who founded the states so denominated, in the south of India.

One of the descendants of Druhya was Gandhar, from whom the province now called Candahar was so named; amongst the posterity of Anu, are princes called Anga, Banga, Madra, Kalinga, and Pundra, or in other words, the princes who established themselves from the south of the province of Behar, to the upper part of the Coromandel coast. It appears, therefore, that the descendants of Yoyati were the persons who colonized the greater part of southern and western India, and introduced civilization amongst the barbarous inhabitants.

13. Puru continued to reside at Pratishthana, and was the ancestor of a number of celebrated princes, amongst whom Bharata, the son of Dushyanta, exercised extensive power, so that India is sometimes called after his name Bharata Versha, the country of Bharata.*

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* *Bharata*, in the Vishnu Purana (p. 163) is represented as the son of *Rishabha*. "The country was termed Bharata from the time that it was relinquished to Bharata by his father, on his retiring to the woods." The Matsya and Vayu Puranas derive the name *Bharata Versha*, from the Manu called Bharata or the cherisher, one who rears or cherishes progeny. However it is told that Bharata reigned ten thousand years, and on his death was transformed into a deer!

14. About 20 descents from Puru, Hasti removed the capital further north, on the banks of the Ganges. The city was called after him, Hastinapur.

15. Four descents after Hasti, the sovereign of Hastinapur, was Kuru, குரு, after whom the country to the north west was called Kurukshetra, which name it still retains.

This retrocession of the principal branch of the lunar family towards the north, may have been caused by the extension of the power of the house of Oude, under Rama and his descendants.

16. From Kuru, the 13th in descent, was Santanu, (சந்தனன்), who had three sons, Bhishma, Chitrangada, and Vichitravirya.

17. Bhishma voluntarily resigned his claims to the throne, in favour of his younger brother; Chitrangada was killed in battle whilst young, and Vichitravirya was made king.

18. This prince dying without offspring was succeeded by Bhishma as regent, until the maturity of Pandu, and Dhritarashtra, who were begotten on the widow of Vichitravirya, by his half brother Vyasa (வியாசன்).

Amongst the ancient Hindus, as amongst the Hebrews, it was lawful for one brother to beget issue for another, upon his dying childless.

Vyasa was the son of Parasara, by Satyavati, before her marriage to Santanu. He is celebrated for having collected the hymns and prayers that constitute the sacred books of the Hindus, the Vedas, and to have arranged them under their present divisions. He also established a school in which they were taught. The immediate disciples of Vyasa were Paila, Vaisambayana, Jaimini and Sumanta, who became severally the teachers of the Rik, Yagur, Sama and Atharvan Vedas. These teachers and their followers again subdivided the Vedas; the study of which branched out into various schools, thence called Sakhas, and the Brahmans became distinguished into classes, according to the Sakha, or branch which they adopted. At present the Vedas are very little studied. They are written in a Sanscrit which differs very much from that of the other classical works, and which is no longer understood by the Pundits. To Vyasa is also ascribed the original narration of Mahabharat, which was afterwards repeated by his pupil Lomaharsha, whilst another of his scholars, Suka was trained by him in the knowledge of the Puranas, intending probably thereby, the system of cosmogony, chronology, history, and philosophy, which they contain, as several of the Puranas are ascribed to other authors, as the Vishnu Purana, for instance, to Parasara, and some of them, as for example, the Brahma Vaivertta, are, unquestionably modern compilations.

19. Pandu, after attaining manhood, retired to the Himalaya mountains with his wives Pritha and (Kunti) Madri, and died

there; leaving five sons, Yudhishthira, Bhima, Arjuna, Nakula and Sahadeva.

These, in poetical language, are said to have been the sons of gods; Yudhishthira being the son of Dharma or justice, Bhima of Vayu, or the wind; Arjuna of Indra or the firmament; and the other two, who were twins, of the Aswinikumaras, the twin physicians of the gods. The five brethren were all famous for valor, but particularly Arjuna, who was the friend of Krishna. Yudhishthira, was also remarkable for truth, and equity; and Bhima or Bhimasena, for strength.

20. Dhritarashtra, who remained in possession of the kingdom, had a hundred sons, of whom Duryodham was the eldest.

21. The sons of Pandu were at first looked upon as impostors, but a strong party being in their favour, a separate principality was assigned to them, and a city built by them on the banks of the Jumna, which was named Indraprastha. It was on or near the site of Delhi.*

22. Frequent dissensions occurred between the princes of Hastinapur and Indraprastha, until the quarrel was decided in a great battle at Kurukshetra, in which Duryodham, and his brothers were all slain, and the undivided kingdom became the possession of the Pandavas.

A great number of the princes of India took part in this war; and the enumeration shows that the country was parcelled out into many states of small extent, as might be supposed, from finding the upper part of the Doab divided between the two principals. The distance from Hastinapur on the Ganges, to Indraprastha on the Jumna was not more than sixty miles. The chief ally of the Pandavas was Krishna, who having been driven from Mathura, the seat of his family, had founded a new city, Dwaraka in Guzerat; on the side of the Kauravas or descendants of Kuru, the principal leaders were Bhishma their uncle; Drona, a Brahman, but a great warrior; Salya king of Madra; and Kerna king of Anga, half brother of the Pandava princes, being the son of their mother Pritha by the sun, before her marriage to Pandu. These took the command in turn, until each was killed. The battle lasted eighteen days, and is related with all the circumstances connected with it, at great length, in the Mahabharat.

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* This city soon began to rival the other metropolis, Hastinapur in splendor; Yudhisthira daily increased in strength, and in the pride of his heart, and determined to celebrate the *Aswamedha*, the sacrifice of the horse, *a Scythic rite*, never performed but by the most powerful sovereign in India. This sacrifice, which implied the possession of paramount authority, roused the jealousy of *Jarasandha*, the great king of Maghada, and was the cause of a war between them, when Jarasandha was slain.

Yudhishthira (தருமராசன்) and his brethren, after sometime, resigned their power, and retired to the Himalaya, where they died.*

24. They were succeeded by Parikshit (பரீட்சித்து), the grandson of Arjuna, who lost his life by the bite of a snake.

25. Janamejaya, his son, succeeded (சனமேசயன்).

It was to this prince that the Mahabharat was related.†

26. The third from him, Nichakra, was compelled by an inundation of the Ganges, which destroyed Hastinapur, to remove the capital to Kausambhi.

27. The direct line of Puru terminated with Kshemaka, the 22nd prince from Nichakra.

28. Yadu, the eldest son of Yaiyati, had two sons, Sahasrajit, and Kroshtri. The descendants of the first were not remarkable, but those of the latter divided into various branches, the chief of which sprung from Bhajamana, Andhaka, and Vrishni.

29. One of the princes of the first branch was Sura, the father of Vasudeva and of Pritha; the latter was married to Pandu.

30. Vasudeva was married to Devaki, the daughter of Devaka a prince of the Andhaka branch, and by her had Krishna.

31. The brother of Devaka was Ugrasena, the father of Kansa, who was killed by Krishna.

The enmity between Kansa and Krishna arose from the usurpation of the principality of Mathura by Ugrasena, after Sura's death, to the prejudice of Vasudeva, the next in succession. It was foretold to Kansa that he should be killed by one of Vasudeva's children, and he had them all put to death as soon as born. Krishna the eighth was carried away privately, and brought up amongst the cowherds of Gokula, not very far from Mathura, on the other bank of the Jumna: when he arrived at maturity, he murdered his kinsman and recovered the principality.

32. Krishna governed Mathura but a short time; being attacked

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* "Yudhishthira (after the death of Krishna) determined no longer to remain in India, and with Baladeva, passed by Sinde up to the Himalaya mountains, where the Hindu historians, losing sight of them, affirm that they ascended into heaven. But there is greater reason to suppose that they crossed Zabulisthan into Indo-Scythia, the cradle of their family, and founded some one of the Dynasties, which, in subsequent ages, poured itself down again on the plains of India."—*Marshman.*

† The writer was Vyasa, confounded perhaps ignorantly, or perhaps by way of flattery, with the royal Vyasa who arranged the Vedas. From the Yavana, Greeks, being mentioned in it, it is supposed by some to have been written after the invasion of India by Alexander the Great.

writers, to whom Chandragupta was known as Sandrocoptos. He was the friend and ally of Seleucus nicator, who succeeded Alexander the Great as king of Persia, and extended his authority to India. He married the daughter of Seleucus, and engaged to furnish him annually with 50 Elephants. An ambassador from Seleucus, named Megasthenes, resided for some time at Palibothra, the capital of Chandragupta, which was situated near the confluence of the Sone and the Ganges, not far from the site of the modern Patna. By the Hindus it was called Pataliputra, or Kusumapur, and, according to Megasthenes, was more like a vast encampment than a city. Chandragupta died 292 years before Christ.

About 40 years before this, the north west of India was invaded by the Grecian prince, Alexander. Several of the chiefs of the Punjab acknowledged his supremacy, as the king of Abhisara, or Cashmir, whom the Greeks call Abisares; and the prince of Takshasila, between the Vitastha or Behut, and the Indus, who is called Taxiles by the Greeks. On the east bank of the Hydaspes (Behut) he encountered and defeated Porus, a prince, perhaps, of the Paru family. He then advanced to the Hyphasis (Beyah) or possibly to the Sutlej, when his soldiers refused to march further from home. He was obliged therefore to return, marching along the Indus, whilst his flotilla under Nearchus, went down that river. The army crossed the desert to Persia; the fleet went thither by sea.*

After the retreat of Alexander, an independent kingdom was founded by the Greeks, in Bactria (modern Balkh), the princes of which governed the greater part of the Punjab; they also established themselves along the Indus, and in Cutch and Guzerat.

When the Bactrian kingdom had subsisted 130 years, it was overturned by the Sakas, Scythians or Tartars, who also subdued western India, and were governing the country about the mouths of the Indus, as late as the first century of the Christian era.

41. The descendants of Chandragupta were called Mawiyas. They were ten in number, and reigned 137 years, or till B. C. 155.

42. Ten princes, called Sungas, next reigned till B. C. 43; the first of whom was Pushpamitra, who obtained the throne by the murder of his predecessor.

The deposal and assassination of the sovereigns of Magadha by their ministers and servants, became now frequent, and the principality consequently declined, although lists of its princes, extending to A. D. 458 are given, ending with Puloman.

43. At this time the principal kingdom in India was that of Avanti, or Ougein, owing to the celebrity of Vikramāditya.

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* The Greeks are called *Yavanas* (Ionians in Hindu books).

This prince was a great patron of learned men; nine of whom, at his court, are called the nine gems,* and are said to have been Dhanvantari, Kshapanaka, Amerasinha, Sanku, Vetalabhatta, Ghatakarpara, Kalidasa, Varahamihira, and Vararuchi. But he seems to have rendered a more important service to India, by arresting the conquests of the Sakas or Scythians, whence he is called the Sakari, or foe of the Sakas. As already observed, the Samvat era dates from Vikramaditya, 56 years B. C.

44. The celebrity of Avanti ceased with Vikramaditya and the next prince of any note is Salivahana, king of Pratishthana in the Dekhan.

Little of him, beyond his name, is known, except that the Saka era counts from him, beginning 76 years after Christ.

45. From this time India was broken up into a vast number of small principalities, distracted both by political and religious feuds; until its invasion by Mahmoud Sultan, of Ghizni, in the 10th century after Christ.†

Although Vikramaditya prevented the Sakas from effecting collectively, the subjugation of India, it appears probable that they gradually spread themselves through upper India, in the first centuries after Christ, in distinct bands or clans, being the ancestors of the numerous tribes of Rajputs from Oude to Marwar. Above a hundred of these are now to be traced; but the early tradi-

* Not long after this period, in the early ages of Christianity, in the reign of Vamsa Sekhara Pandian and his son, literature flourished in the south. A College was founded at Madura for the cultivation of the Tamil language. The professors were forty-eight in number, called the *Sangattar*, or assembly. The chief of these were Narakira, Bana, and Kapila. Agastya Muni is said to have expounded and propagated the primitive institutes of the Tamil language: whether this Agastya is the same individual spoken of in the Ramayana, who migrated to the South to diffuse the worship of Siva, or a different individual it is hard to determine. The Madura College, after honouring the *Kural*, the production of Tiruvalluvar, a pariah priest, was broken up; all the professors having drowned themselves, unable to survive the disgrace. This is said to have taken place about the ninth century. The most classical Tamil writings are ascribed to this period; and the principal authors were Jainas.

† The History of India is divided into three portions, the Hindu, the Mahomedan and the Christian. The period of Hindu History sketches from those remote ages which are beyond the limits of authentic history, to the era when the Mahomedans appeared on the banks of the Indus, eight centuries ago, and began the conquest of the country. The Mahomedan period extends from the first conquests of Mahmud, to the battle of Plassey A. D. 1757, which laid the foundation of the British Empire in the East; the third, or Christian period, begins with the victory of Plassey, and comes down to the present time.

tions distinguish the principal as thirty-six, derived from four primitive races; the Parihara, Pramara, Chalukya, and Chouhan, who were fabled to have sprung from four warriors conjured into existence by the sage Vasishtha, from a sacrificial fire he had kindled on mount Abu.

The Chalukyas established themselves in Guzerat, where their capital was Anhilla or Patan; and they ruled there till the Mohammedan invasion. The Parihara branch was settled in Marwar. The Pramaras established themselves in western Malwa. Bhoja, king of Dhar, in the 66th century, a distinguished patron of learned men belonged to this tribe. The Chouhans came more east; and the last Hindu king of Delhi, Prithwairai, was of their clan. Of the many Rajput tribes, there are several of celebrity not included in the above, and for them other descents have been imagined. Thus the Grahilote princes of Mewar, or Oudypur, are said to have sprung from Lava, the son of Rama, one of whose descendants, Kanaksen, migrated from Loh-kote in the north of India to Saurashtra A. D. 145. The Jats of Jesselmer, and Jharejas of Cutch, claim to be the remains of the Yadava family. The Kachwabal princes of Jodhpur call themselves the progeny of Kusa, the other son of Rama; and the Rahtores, who were kings of Kanoj at the time of the Mohammedan invasion, and for some centuries before it, are referred by the bards of western India to Hiranya Kasipu, a demon, as their progenitor. These traditions will be differently estimated by different writers; but they concur with the warlike character, the martial habits, and many of the social observances of the Rajput tribes, to establish their external and northern origin.

The whole course of the political history of ancient India, shows it to have been a country divided amongst numerous petty Rajas, constantly at variance with one another, and incapable of securing their subjects from the inroads of their neighbours, or the invasions of foreign enemies.

The early religion of the Hindus, as represented in the Vedas, seems to have been little more than the adoration of fire and the elements. The attributes of a Supreme being, as creator, preserver, and destroyer, were afterwards personified, and worshipped as the deities, Brahma, Vishnu, and Siva. Philosophical notions of matter and spirit were next embodied, and celebrated individuals, like the demigods of Greece, added to the Pantheon; other modifications, some as recent as four or five centuries, were subsequently introduced.

In literature, the Hindus early bestowed great attention upon Philology; and the Sanscrit language is exceedingly copious and complex. It is also very remarkably connected in grammatical structure with Greek and Latin. They likewise devoted their attention to Metaphysical philosophy, from very remote periods.

Some of their astronomy appears to be ancient, but no observations of the heavenly bodies, at a remote date, have been preserved. Their earliest and best poetry, dates only from the era of Vikramaditya, and much of it is considerably subsequent to the Christian era.

The division of the Hindus into castes is a peculiarity in their social condition, which early attracted notice; but such an arrangement was not uncommon in antiquity, and it prevailed in Persia and Egypt. In those countries

it gradually ceased; but in India it has been carried far beyond the extent contemplated in the original system.

The original distinction was into Brahman, religious teacher; Kshetrya, warrior, Vaisya, agriculturist and trader; and Sudra, servile: but from the intermixture of these and their descendants, arose numerous other tribes or castes, of which the Hindus now chiefly consist; the Brahman being the only one of the four original divisions remaining.

The following is from Professor Wilson's Preface to the Vishnu Purana.

Deducting however from the larger number of princes a considerable proportion, there is nothing to shock probability in supposing that the Hindu dynasties, and their ramifications were spread through an interval of about twelve centuries anterior to the war of the Nahabharata; and, conjecturing that event to have happened about fourteen centuries before Christianity, thus carrying the commencement of the regal dynasties of India to about two thousand six hundred years before that date. This may or may not be too remote* but it is sufficient, in a subject where precision is impossible, to be satisfied with the general impression, that in the dynasties of kings detailed in the Puranas we have a record which, although it cannot fail to have suffered detriment from age, and may have been injured by careless or injudicious compilation, preserves an account, not wholly undeserving of confidence, of the establishment and succession of regular monarchies amongst the Hindus, from as early an era, and for as continuous a duration, as any in the credible annals of mankind.

The circumstances that are told of the first princes have evident relation to the colonization of India, and the gradual extension of the authority of new races over an uninhabited or uncivilized region. It is commonly admitted that the Brahminical religion and civilization were brought into India from without Certainly there are tribes on the borders, and in the heart of the country, who are still not Hindus; and passages in the Ramayana, and Mahabharata, and Manu, and the uniform traditions of the people themselves, point to a period when Bengal, Orissa, and the whole of the Dekhan, were inhabited by degraded or outcaste, that is, by barbarous, tribes The traditions of the Puranas confirm these views, but they lend no assistance to the determination of the

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* However incompatible with the ordinary computation of the period that is supposed to have elapsed between the flood and the birth of Christ, this falls sufficiently within the larger limits which are now assigned upon the best authorities to that period. As observed by Mr. Milman in his note on the annotation of Gibbon (II. 301.), which refers to this subject; "Most of the more learned modern English Protestants, as Dr. Hales, Mr. Faber, Dr. Russell, as well as the continental writers, adopt the larger Chronology." To these may be added the opinion of Dr. Mill, who, for reasons which he has fully detailed, identifies the commencement of the Kali age of the Hindus, B. C 3102, with the era of the deluge. Christa Sangita, Introduction, Supplementary note."

question whence the Hindus came, whether from a central Asiatic nation, as Sir William Jones supposed, or from the Caucasian mountains, the plains of Babylonia, or the borders of the Caspian, as conjectured by Klaproth, Vans Kennedy, and Schlegel. The affinities of the Sanscrit language prove a common origin of the now widely scattered nations, amongst whose dialects they are traceable, and render it unquestionable that they must all have spread abroad from some centrical spot in that part of the globe first inhabited by mankind, according to the inspired record. Whether any indication of such an event be discoverable in the Vedas, remains to be determined; but it would have been obviously incompatible with the Pauranik system to have referred the origin of Indian princes and principalities to other than native sources. We need not therefore expect from them any information as to the foreign derivation of the Hindus.

We have, then, wholly insufficient means for arriving at any information co[illegible] cerning the ante Indian period of Hindu history, beyond the general con[illegible] sion derivable from the actual presence of barbarous and apparently abori[illegible] nal tribes, from the admitted progressive extension of Hinduism into parts [illegible] India where it did not prevail when the code of Manu was compiled—from [illegible] general use of dialects in India, more or less copious, which are different fr[illegible] Sanscrit—and from the affinities of that language with forms of speech current in the western world—that a people who spoke Sanscrit, and followed the religion of the Vedas, came into India, in some very distant age, from lands west of the Indus. Whether the date and circumstances of their immigration will ever be ascertained is extremely doubtful, but it is not difficult to form a plausible outline of their early site and progressive colonization.

The earliest seat of the Hindus within the confines of Hindusthan was undoubtedly the eastern confines of the Punjab. The holy land of Manu and the Puranas lies between the Drishadwati and Saraswati rivers, the Caggar and Sursooty of our barbarous maps. Various adventures of the first princes and most famous sages occur in this vicinity; and the Asramas or religious domiciles of several of the latter are placed on the banks of the Saraswati. According to some authorities, it was the abode of Vyasa, the compiler of the Vedas and Puranas; and agreeably to another, when on one occasion the Vedas had fallen into disuse, and been forgotten, the Brahmans were again instructed in them by Saraswata, the son of Saraswati. One of the most distinguished of the tribes of the Brahmans is known as the Saraswata; and the same word is employed by Mr. Colebrooke to denote that modification of Sanscrit which is termed generally Prakrit, and which in this case he supposes to have been the language of "the Saraswata nation, which occupied the banks of the river Saraswati." The river itself receives its appellation from Saraswati, the goddess of learning, under whose auspices, the sacred literature of the Hindus assumed shape and authority. These indications render it certain that whatever seeds were imported from without, it was in the country adjacent to the Saraswati river that they were first planted, and cultivated and reared in Hindusthan.

The tract of land thus assigned for the first establishment of Hinduism in India is of very circumscribed extent, and could not have been the site of any

numerous tribe or nation. The traditions that evidence the early settlement of the Hindus in this quarter, ascribe to the settlers more of a philosophical and religious, than of a secular character, and combine with the very narrow bounds of the holy land to render it possible that the earliest emigrants were the members, not of a political, so much as of a religious community; that they were a colony of priests, not in the restricted sense in which we use the term, but in that in which it still applies in India, to an Agrabara, a village or hamlet of Brahmans, who, although married, and having families, and engaging in tillage, in domestic duties, and in the conduct of secular interests affecting the community,. are still supposed to devote their principal attention to sacred study and religious offices. A society of this description with its artificers and servants, and perhaps with a body of martial followers, might have found a home in the Brahma-vartta of Manu, the land which thence was entitled the holy, or more literally 'the Brahman region;' and may have communicated to the rude, uncivilized, unlettered aborigines the rudiments of social organization, literature, and religion; partly, in all probability, brought along with them, and partly devised and fashioned by degrees for the growing necessities of new conditions of society. Those with whom this civilization commenced would have had ample inducements to prosecute their successful work, and in the course of time the improvement which germinated on the banks of the Saraswati was extended beyond the borders of the Jumna and the Ganges.

We have no satisfactory intimation of the stages by which the political organization of the people of upper India traversed the space between the Saraswati, and the more easterly region, where it seems to have taken a concentrated form, and whence it diverged in various directions, throughout Hindusthan. The Manu of the present period, Vaivaswata, the son of the sun, is regarded as the founder of Ayodhya; and that city continued to be the Capital of the most celebrated branch of his descendants, the posterity of Ikshwaku. The Vishnu Purana evidently intends to describe the radiation of conquest, or colonization from this spot, in the accounts it gives of the dispersion of Vaivaswata's posterity. and although it is difficult to understand what could have led early settlers in India to such a site, it is not inconveniently situated as a commanding position, whence emigrations might proceed to the east, the west, and the south. This seems to have happened; a branch from the house of Ikshwaku spread into Tirhut, constituting the Maithila kings; and the posterity of another of Vaivaswata's sons reigned at Vaisali in southern Tirhut or Saran.

The most adventurous emigrations, however, took place through the lunar dynasty, which, as observed above, originates from the solar, making in fact but one race and source for the whole. Leaving out of consideration the legend of Sudyumna's double transformation, the first prince of Pratishthana, a city south from Ayodhya, was one of Vaivaswata's children, equally with Ikshwaku. The sons of Pururavas, the second of this branch, extended, by themselves or their posterity, in every direction: to the east to Kasi, Magadha, Benares, and Behar; southwards to the Vindhya hills, and across them to Vidarbha or Berar;